

KATHO UPANISHAD

Chapter 2

Section 1 – Verse 1 to 15

Section 2 – Verse 1 to 15

&

Section 3 – Verse 1 to 18



Class Notes

INDEX

S. No.	Title	Page No.
	Chapter 2 – Valli 1	
95.	Verse 1	193
96.	Verse 2	196
97.	Verse 3	199
98.	Verse 4	205
99.	Verse 5	212
100.	Verse 6	215
101.	Verse 7	219
102.	Verse 9	220
103.	Verse 8	223
104.	Verse 10	227
105.	Verse 11	234
106.	Verse 12	240
107.	Verse 13	243
108.	Verse 14	246
109.	Verse 15	248

S. No.	Title	Page No.
	Chapter 2 – Valli 2	
110.	Verse 1	252
111.	Verse 2	259
112.	Verse 3	262
113.	Verse 4	269
114.	Verse 5	270
115.	Verse 6	272
116.	Verse 7	273
117.	Verse 8	278
118.	Verse 9	283
119.	Verse 10	287
120.	Verse 11	287
121.	Verse 12	289
122.	Verse 13	294
123.	Verse 14	297
124.	Verse 15	298

S. No.	Title	Page No.
	Chapter 2 – Valli 3	
125.	<u>Summary</u>	304
126.	<u>Verse 1</u>	307
127.	<u>Verse 2</u>	314
128.	<u>Verse 3</u>	317
129.	<u>Verse 4</u>	319
130.	<u>Verse 5</u>	320
131.	<u>Verse 6</u>	321
132.	<u>Verse 7 & 8</u>	327
133.	<u>Verse 9</u>	335
134.	<u>Verse 10 & 11</u>	338
136.	<u>Verse 12</u>	343
137.	<u>Verse 13</u>	345
138.	<u>Verse 14</u>	347

S. No.	Title	Page No.
139.	Verse 15	350
140.	Verse 16	353
141.	Verse 17	355
142.	Verse 18	358
143.	Atma Svarupam – Important Mantras	361
144.	Verses for Introspection	-
145.	Video Duration	-

A decorative title card for a presentation. It features a central teal-colored cloud-like shape with a white dotted border. This shape is surrounded by a complex, swirling pattern of yellow and light blue lines. The text "CHAPTER 2" is written in large, white, bold, sans-serif capital letters in the center of the teal shape. Below it, the text "Section 1" is written in a smaller, white, italicized, sans-serif font.

CHAPTER 2

Section 1

Chapter 2

Valli 1 – Verse 1 : (Important Powerful Mantra)

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrunat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avṛtta caksur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

a) Paranchi Khani Vyatrunat Svayambhu :

- Svayambhu – creator has destroyed Vyatrunat, Khani – Sense Organs by making them go outwards – Paranchi.
- Sense organs extrovertedness is universal, natural, instinctive problem of mankind.
- Svayambhu – is Ishvara.
- Sense organs and mind see only external perishable Anatma.
- Glory of Maya is to keep us busy with one external duty or the other.

Bhajagovindam :

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

baalastaavatkrīdaasaktah tarunastaavattaruniisaktah ।
vṛddhastaavachchintāasaktah pare brahmani koapi na saktah ॥ 7 ॥

The childhood is lost by attachment to playfulness. Youth is lost by attachment to woman. Old age passes away by thinking over many things. But there is hardly anyone who wants to be lost in parabrahman. [Verse 7]

Taittiriya Upanishad :

एत ह वाव न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati । kimahagn-sadhu nakaravam ।
kimaham papam-akaravamiti । sa ya evam vidvanete atmanagn sprnute ।
ubhe hyevaisa ete atmanagn-sprnute । ya evam veda, ityupanisat ॥ 2 ॥

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- We want to do something, don't do that.
We don't want to do, somethings, we do that.
- This is play of Maya.

b) Parang Pashyati Na Antaratman :

- External Prapancha keeps me permanently busy not the inner self.

Bhaja Govindam :

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३ ॥

kastvam koaham kuta aayaatah kaa me jananii ko me taatah ।
iti paribhaavaya sarvamasaaramh vishvam tyaktvaa svapna vichaaramh ॥ 23 ॥

Who are you? Who am I? From where do I come? Who is my mother, who is my father? Ponder thus, look at everything as essence-less and give up the world as an idle dream. [Verse 23]

- Who am I? Why I am here, Where do I come from, Where am I going?
- What is the purpose of life?

c) Kaschit Dheerah :

- Rare Discriminative person with Nitya – Anitya Vastu Viveka sees 3 defects in external objects.
 - i. Dukha Mishritatvam – Pleasure mixed with pain.
 - ii. Attrupti Karatvam – Not satisfied with whatever I get.
 - iii. Bandahkatvam – Depend on world for my Joy.

d) Pratyag Atman Aikshata :

- Discovers Atman within as witness of Anatma Prapancha, ever experiencer, gains Brahman by Jnanam.

e) Amrutatva Ichhan :

- Desiring Immortality sees Atma alone.
- Atma - one only beyond time and space.
- Consciousness alone beyond time and space.
- In sleep when time and space has resolved, Consciousness alone survives.
- Every thing ceases to exist, Universe exists in carpet of time and space.
- In deep sleep state, world disappears, Consciousness – witness of sleep state, Atma witness of absence of time and space Continues.
- Atma is the only one thing beyond time and space.
- Hold to Chaitanyam, Atma, if you want Immortality.
- How to do that?

f) Avruta Chakshu :

- Turning sense organs and mind away from the world, turning inwards, Intellectually turning, not physically.
- Turn attention to the subject and claim it as intrinsic nature using the mirror of Shastra.
- Vedanta is the unique mirror which shows you the observer Atma.
- I am no more extrovert person, not enamoured and lost in the universe of names and forms, not tempted by finite external world.

Verse 2 :

पराचः कामाननुयन्ति बाला- स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Paracah kaman anuyanti balah te mrtyor yanti vitatasya pasam,

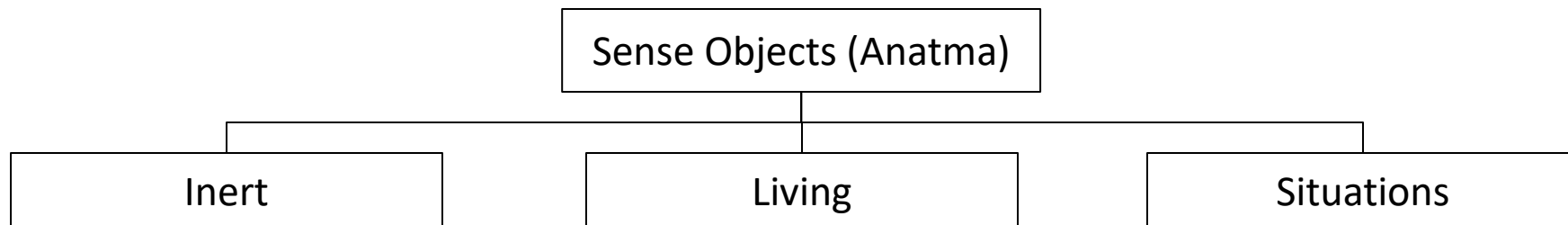
Atha dhira amrtatvam viditva dhruvam adhruve-sviha na prarthayante ॥ 2 ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals. [II – I – 2]

- Majority never grow with the kicks in life's experiences, unless a person knows how to use experiences.
- Many still Balaha, Childish, Immature, Spiritually, Internally.
- Continue to run after sense objects one after the other, which are perishing in time.

a) Kaman Anuyanti :

- Deluded chase the sense objects inspite of repeated Failures.



- Arjunas attachments with Anatma.
- Body Killing perishable Anatma, not Atma.
- Holding on to Anatma where Yamas grip of Kala is always there.

Example :

- Its like fighting a person in a dark room.
- I have Balam, he has owlsh eyes to see.

Baja Govindam :

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा बुध्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

maa kuru dhana jana yauvana garvam harati nimeshaatkaalah sarvam I
maayaamayamidamakhilaM hitvaa brahmapadaM tvaM pravisha viditvaa II 11 II

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth. [Verse 11]

- Kala spreads everywhere except in Bhagawan (in religious Language) or Atma (in Philosophy).

Markandeya Story :

- Embraces Shiva, Atma, Aikya Jnanam.
- Once embraced can't get anywhere near, says, lord Yama.

b) Dhruvam – Amrutatva Veditva :

- 14 lokas - Relative Immortality only. (More number of years in Tapo Loka and Svarga Loka)
- Only in Atma Jnanam – Absolute immortality.

c) Dhruvam Adhruvesu :

- Having discovered Poornatvam, wise do not desire mortal things in the perishable world.

Gita :

यावानर्थं उदपाने सर्वतः संप्लुतोदके।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २.४६ ॥

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

- When one has lack of pure water, why get interested in bore well where mud, Air, comes out.
- Worldly achievements do not disturb my inner Poornatvam.

d) Na Prarthayante :

- Do not desire mortal things.

Verse 3 :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,
Etena iva vijanati kim atra parisisyate ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – I – 3]

- Central teaching of Katho Upanishad – Starts here – “Etad Vai Tat”.

Verse 1 + 2 :

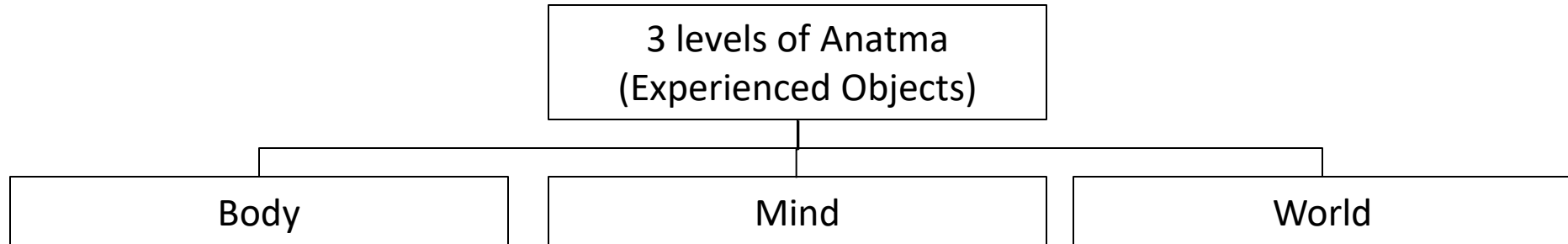
- Remove obstacle for Atma Jnanam “Bahir Mukhatvam” and turn to Antarmukhatvam.

Atma Svarupam :

- Section 1 – 13 Verses
 - Section 2 – 15 Verses
- } 28 Verses

First Definition :

- Atma is Chaitanyam, Consciousness principle because of which every thing is objectified, experienced, experiencer of all, distinct from experienced objects.



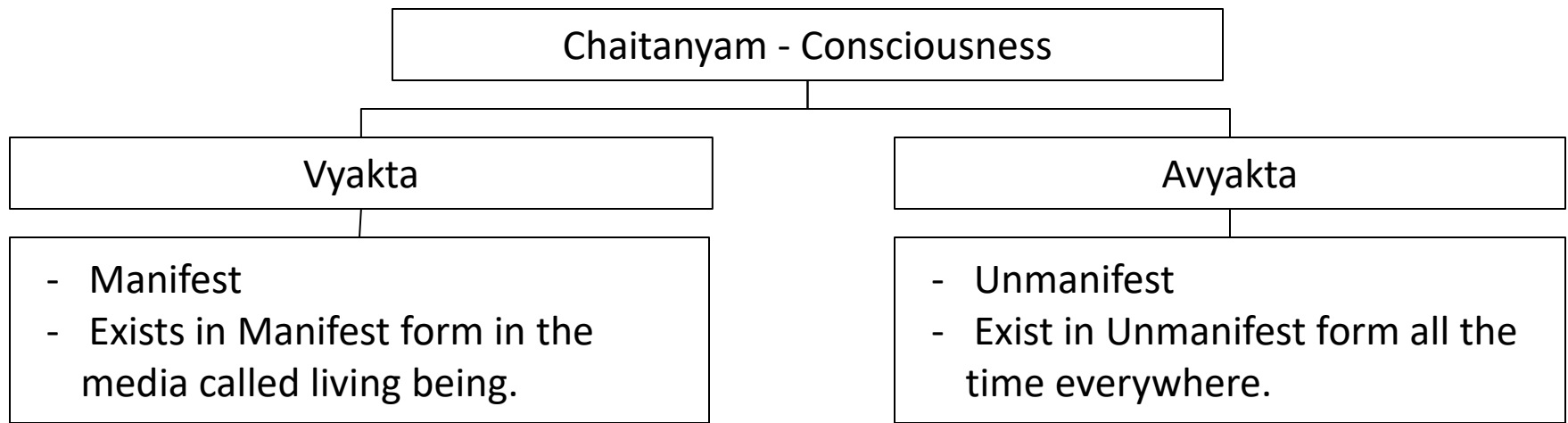
- a) I am not the external world – Perceived – Car, Wall, Table, every body knows.
- b) I am not the external body available in waking not available for experienter in dream and sleep.
 - Body available to other experiencers of waking

c) Mind :

- I am witness, experienter of mind available during waking and dream, resolved in sleep.
- Body and mind are instruments, close to Chaitanyam, but they are not me.
- I am experienter consciousness Atma.
- This is what you wanted to know - Etad Vai Tad.

What is consciousness ?

- a) Not part, property, Product of Body.
- b) Independent entity, Inherent in the Body.
- c) Not limited by the boundaries of body like height, width, Weight.
- d) Eternal Principle, not destroyed when body is destroyed.
- Body is medium for manifestation of consciousness like bulb is medium for manifestation of invisible Electricity.



- Consciousness is like Akasha – all pervading or Prakasha – Light.
- Apply all 4 principles to light and hand, like Consciousness and body and understand nature of Consciousness.

Light :

- a) Not Part, property, product of hand.
- b) Independent entity, pervades hand.
- c) Not limited by size of hand, pervades hall, Continues to be there when hand is removed.
- d) When hand is there, light is manifest, because of reflecting medium.
- e) When hand is removed, light continues but not manifest, because reflecting medium is absent.

How am I to own up Nature of Consciousness?

- By Drk Drishya, Viveka.
- Observer, Observed analysis.

Observed :

- Is different from me.
- Keep on negating the observed one.

First Stage :

- Dismiss creation as observed Entity.
- Shabda, Sparsha, Rupa, Rasa, Gandha – Observed.
- I am not observed universe.

Second Stage :

- Dismiss body and mind also as object of experience, instruments of experience which I drop in Sushupti.
- I am not world, body, mind, disowned.

Third Stage :

- What is left out is experiencer Subject, Pure Chaitanyam.
- Own up pure Chaitanyam as self, never seen as object like eyes, ever the subject.
- Every object reveals presence of Experiencer Chaitanyam.
- Every perception reveals perceiver, experiencer.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasy pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

Seer	Seen
<ul style="list-style-type: none"> - Invariable - Experiencer I 	<ul style="list-style-type: none"> - Varies - Experienced Objects

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

Jagrat	Sushupti
<ul style="list-style-type: none"> - Body – Mind Instrument Active - Consciousness Inherent in Body / Mind Complex. 	<ul style="list-style-type: none"> - Body – Mind Instrument passive. - Consciousness continues. - Absolute existence Body /Mind / Universe Continues. - Different order of Reality, Beyond Time, Atma, Brahma Anubava. - Whether I experience or not , I am ever there, existent, space like Consciousness. - This is the heart of Vedanta.

Verse 3 :

- Drk Drisya Viveka.

Verse 4 :

- Avastha Traya Sakshi Viveka.
- Third verse is brilliant Verse.

a) Yena :

- By observer Consciousness.

b) Yetena :

- Intimately available in body as subject I.

c) Vijanati :

- Person experiences every thing – Shabda – Sparsha - through independent Consciousness.

d) Maithunam :

- All human transactions between pairs, Student – Teachers, Parents – Children, Wife – Husband.

e) Kim Atra Parisishyate :

- What is there outside this Consciousness?
- Everything Existent means it is within scope of Consciousness.
- Consciousness is all pervading.

Etad Vai Tad :

- This consciousness is Atma which you wanted to know through 3rd boon.

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [I – II – 14]

- Atma revealed by Drk Drishya Viveka Prakaranam as eternal Subject.

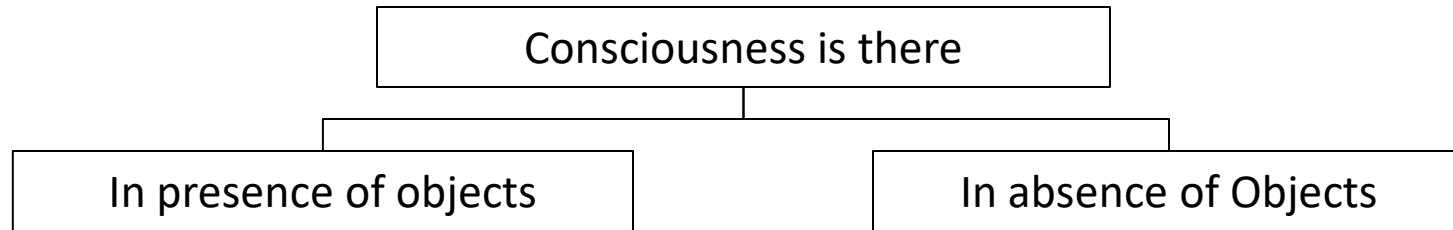
Verse 4 :

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

Svapnantam jagaritantam, cobhau yenanu-pasyati,
Mahantam vibhum atmanam, matva dhiro na socati ॥ 4 ॥

"He, by whom the end of dream as well as waking is perceived – that all pervading Great Self – I am" knowing this the wise grieves not. [II – I – 4]

- Atma revealed as Avastha Traya Sakshi.
- Sakshi = Witness of 3 States of Experience.
- Atma is different from all 3 states.
- Not falling within Jagrat, Swapna, Sushupti Desha Kala Limitations.
- Time and space arise in Atma in Jagrat and Swapna and resolves in Sushupti.



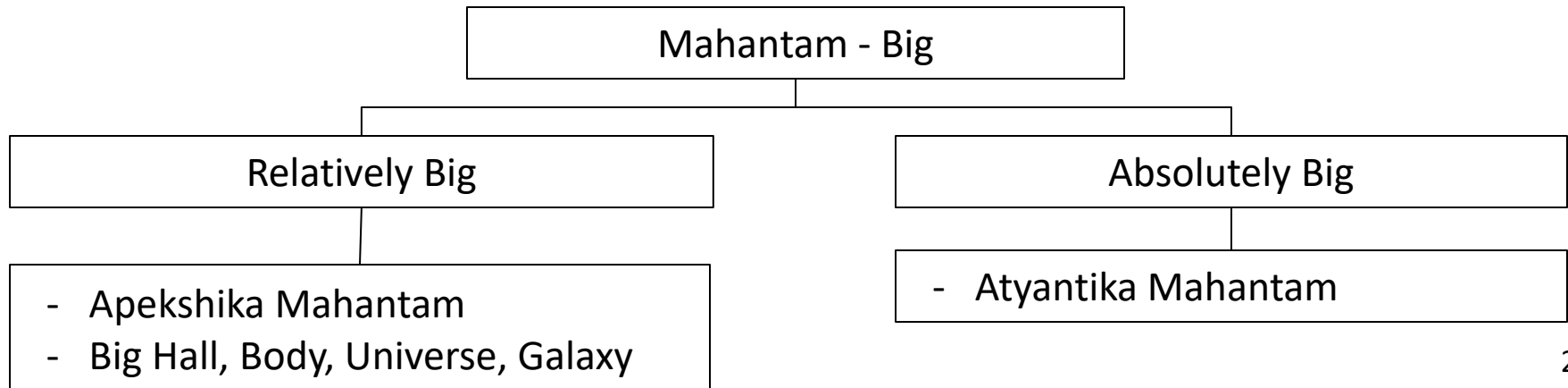
What is the size of Consciousness?

a) Mahantam :

- Not located, only in the brain.

b) Vibhum :

- Infinitely big, all pervading.



c) Svapna Antam, Jagarati Antam, Cha Ubau Yena Anupashyati :

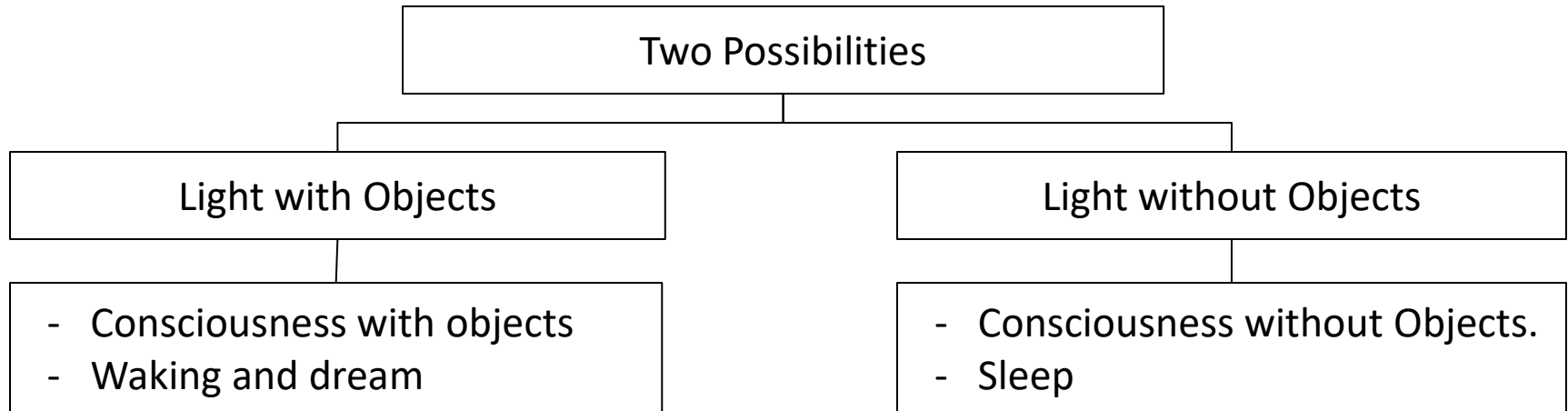
- Sakshi perceives end of waking and end of dream, but not part of waking or dream.

Jagrat	Svapna
<ul style="list-style-type: none">- Experience external objective world through the mind.- First time seeing- Distinct time, Place, Objects arise in Atma.- Bautika Vishaya – Made of 5 Elements	<ul style="list-style-type: none">- Experience internal world projected by the mind.- Action Replay- Distinct time, place, objects arise in Atma.- Objects made out of Vritti – thoughts, Vasana Maya.

What is common to both Jagrat and Svapna?

- I, observing Consciousness is same, does not vary.
- Time, space, observed objects, resolved in Atma, during Sushupti.
- I Atma am beyond coming and going.
- **Yena :**
By witness consciousness alone.
- **Ubau :**
Both waking and dream.
- **Anupashyati :**
Person sees again absence of both waking and dream in sleeping.

- Without light of Consciousness can't say nothing is there.
- Everything empty, nothing in sleep means thoughtless state.
- Whenever thoughtless Consciousness exists, it is said to be pure consciousness.
- Mind always pervaded by Consciousness, never empty.



- Light of Consciousness is always there.

d) Iti Matva Dheerah :

- Aham iti Jnatva.

Gain Knowledge :

- Neither look outside or inside, but it is you the consciousness principle.

Our problem :

- We try to look inside our minds and find only Raaga, Dvesha, Kama, Krodha.
- Owning up requires subtle sensitive mind.
- We can wait for all others, but not ourselves in the airport.

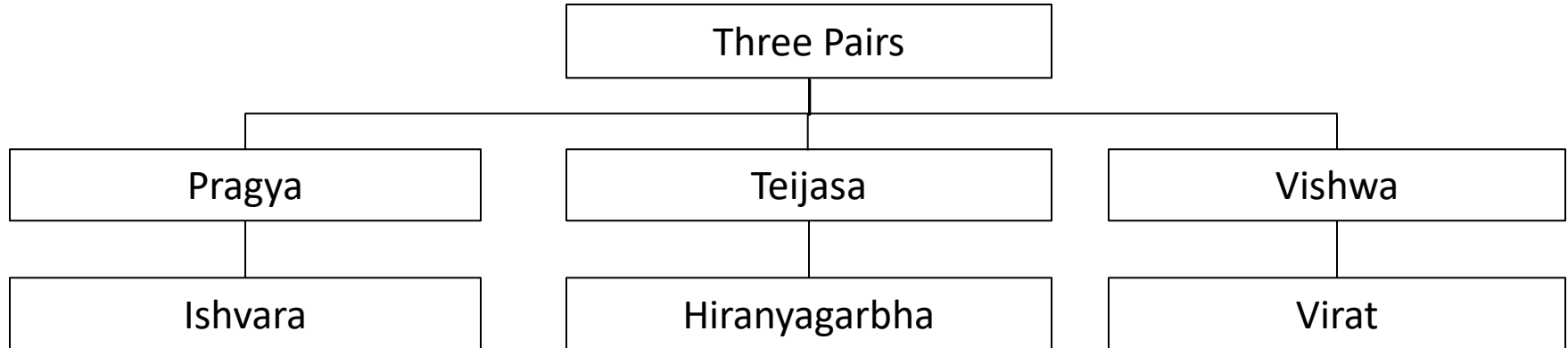
Vedantic Meditation :

- I am Atma the Experienter.
- Discriminative (Dheerah) will have no sorrow in life.

Verse 5 – 10 :

Introduction :

- Technical – “Sarvatma Bava”
- One Consciousness expresses through 3 Pairs.



- Sarvam Brahma Mayam Jagat, Sarvam Atma, Iti Jnanam (Central Teaching).

Tattava Bodha :

- a) Atma is pure Chaitanyam, all pervading.
- b) All pervading Consciousness is capable of experiencing through matter, manifesting through matter.
- c) Expression of Consciousness manifesting in matter medium, we call it reflected Consciousness, Pratibimba Chaitanyam, Abhasha Chaitanyam, Chid Abhasa.

Original Consciousness	Reflected Consciousness
<ul style="list-style-type: none"> - Bimba Chaitanyam - One, Nirvikara Kutastham 	<ul style="list-style-type: none"> - Pratibimba Chaitanyam - Manifest, Expressed, Chaitanyam - Many Reflected Consciousness as per Reflecting Medium. - Quality depends on Reflecting Medium dull, Bright.

Original Consciousness
Chaitanyam

Vyasthi - Chaitanyam

Samashti Chaitanyam

Vishwa

Teijasa

Pragya

Virat

Hiranyagarbha

Ishvara

RC 1

RM 1

RC 2

RM 2

RC 3

RM 3

RC 4

RM 4

RC 5

RM 5

RC 6

RM 6

Physical Body

Subtle Body

Causal Body

Waker
Consciousness

Dream
Consciousness

Sleep, Blank
Consciousness

Total Prapancha

Individual Shariram

Sthula Shariram :

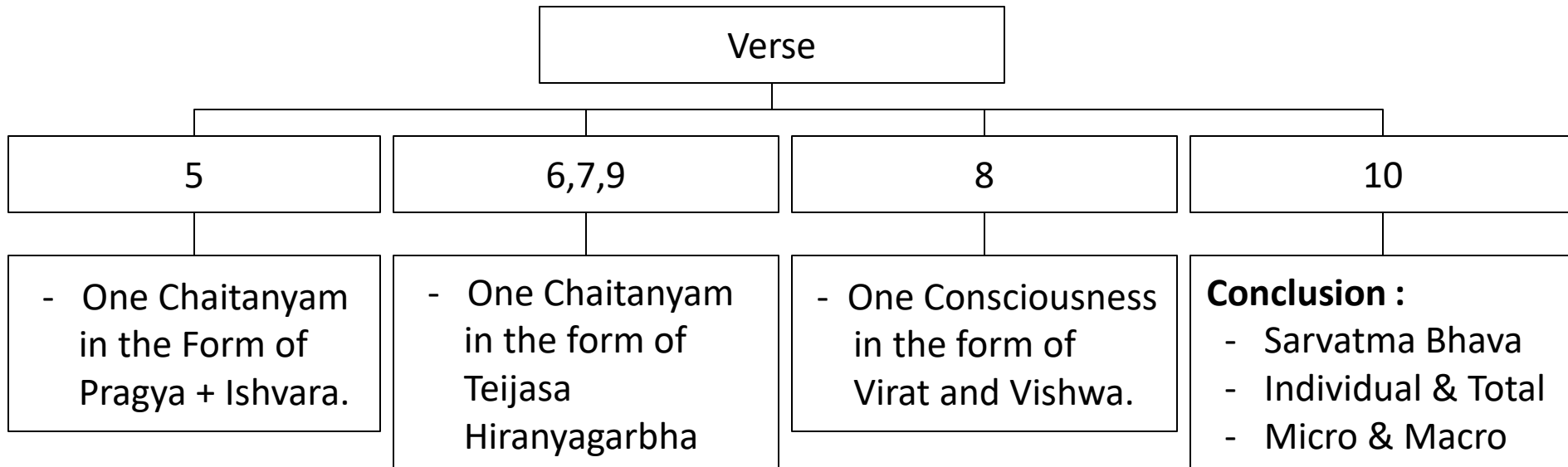
- Individual body experienced by all.

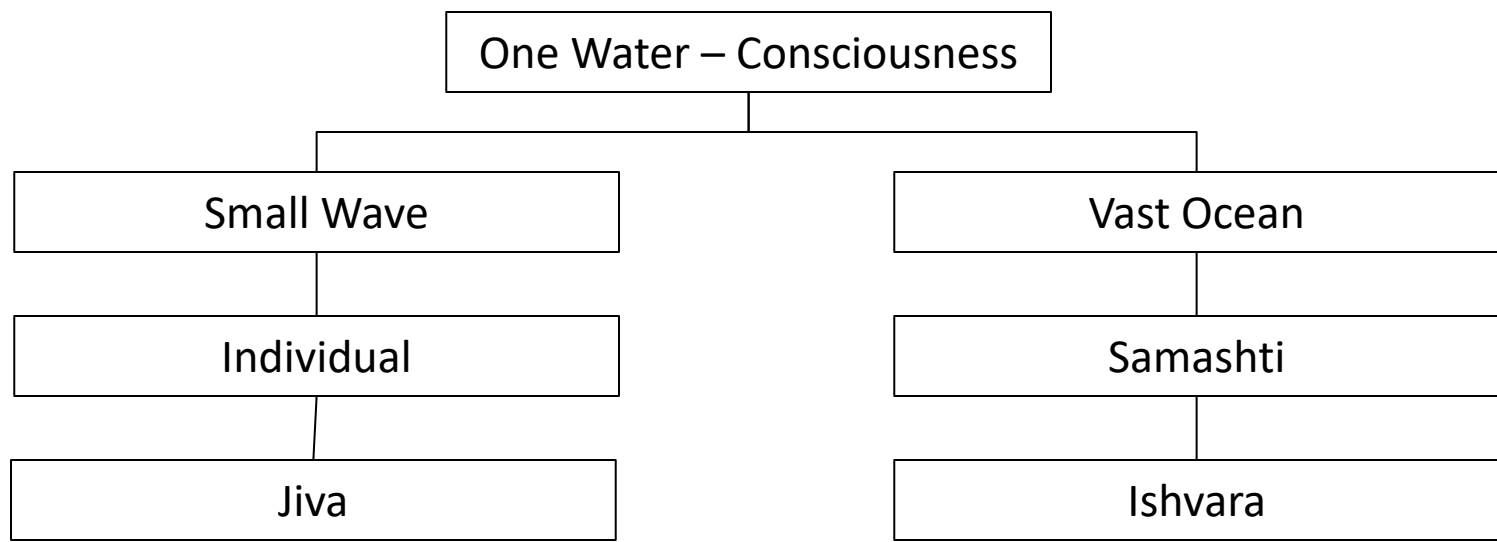
Sukshma Shariram :

- Experienced by me and not by others.

Karana Shariram :

- Dormant personality, neither known to me or you, subtlest layer of human personality, no one can know, it can be known when it comes to manifestation.
- Original Consciousness expresses through three bodies and also exists independently by itself called Turiyam.
- This Vision is called Sarvatma Bava, one consciousness expresses, manifest as Jiva and Ishvara.





- Truth of Wave and Ocean = Water.
- Truth of Jivatma and Paramatma = One Atma Advaita Chaitanyam beyond Desha and Kala.

Who is that Consciousness?

- I am that Consciousness, I am that everything.
- Aham Eva Idagum Sarvam.
- I alone am Jiva and Ishvara is essence of Verses (Verses 5 to 10).

Verse 5 :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

Ya imam madhvadam veda, atmanam jivam antikat,
Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat ॥ 5 ॥

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near..
He fear no more thereafter. This is verily That. [II – I – 5]

- Atma expresses as Pragya + Ishvara (Subtlest form, first presented)

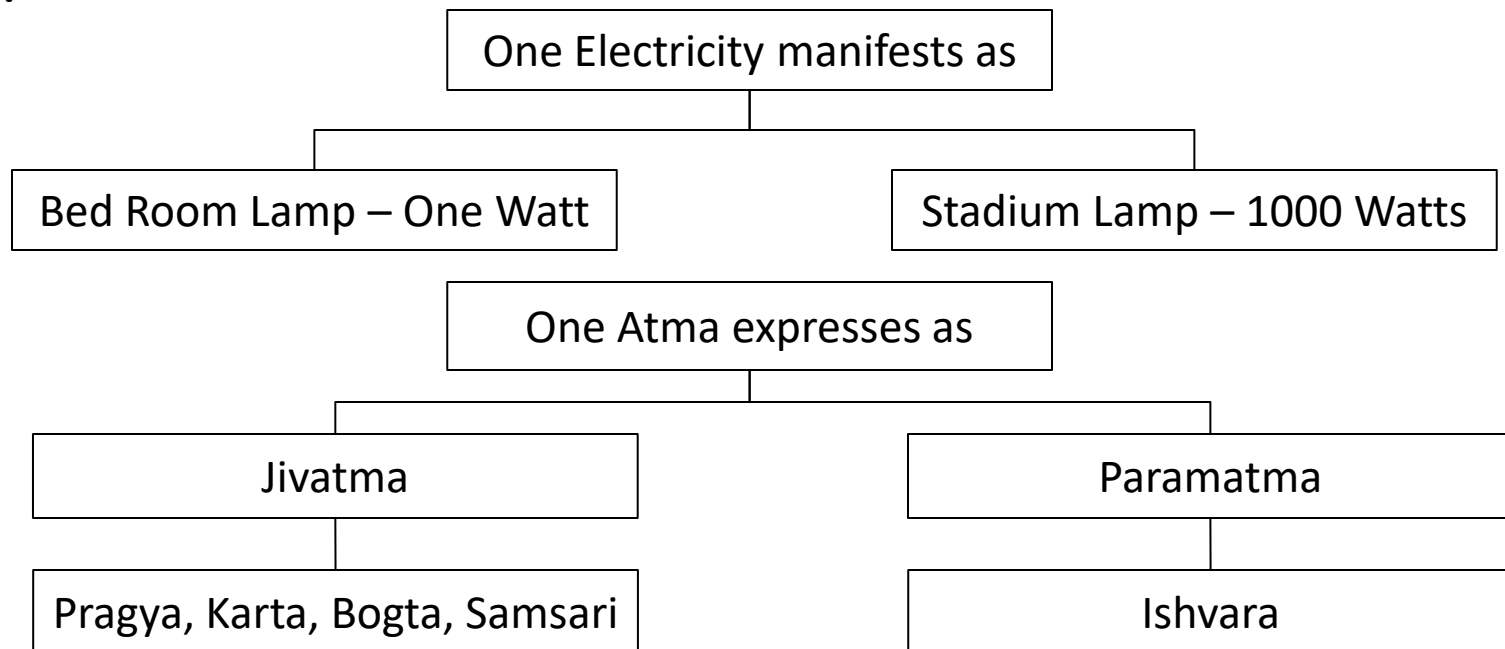
a) Yaha Antikat Veda :

- Seeker, Mumukshu, Jingyasu, comes to know, recognizes, discerns, Understands

b) Atmanam :

- This seeker knows Atma – Original Consciousness is Antika – Abhedena – Myself, not as an Object.
- One Atma is subject, in the form of Ishvara and Pragma.
- Ishvara = Original Consciousness reflected in Karana Prapancha Maya Upadhi San, Pratibimba Chaitanyam.
- Ishvaras medium of reflection is Vastest, subtlest, Brightest, Sattva Pradhana.
- We are smallest, grossest, full of impurities – Rajas, Tamas Pradhana.

Example :



c) Ishanam - Bhuta (Past) Bavayasya (Future) :

- Lord of Kala = Ishvara.
- Macro level
- Karana Prapancha Pratibimba Chaitanyam.

d) Pragya Jiva Mad Vadaha :

- Karma Phala Bhokta Samsari.
- People get intoxicated by Madhu – Honey, Liquor.

Bombshell :

- Wise Understand Pragya Jiva and Ishvara are unreal, reflection of one atma alone.

e) Tato Na Vijugupasate :

- After knowledge wise do not feel insecure.

Vijugupsa :

- Desire for security, wealth, real estate.
- Without knowledge, ever insecure.

Na Vijugupsate :

- Has no fear of Insecurity.
- One Atma appears as creator Ishvara and created Jiva.
- One Atma playing Drama.

Dakshinamoorthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[ā-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Protector and protected are one.
- One behind both is Atma 'I' myself.
- Etad Vai Tad, This is the Atma which you wanted to know other than past and future.

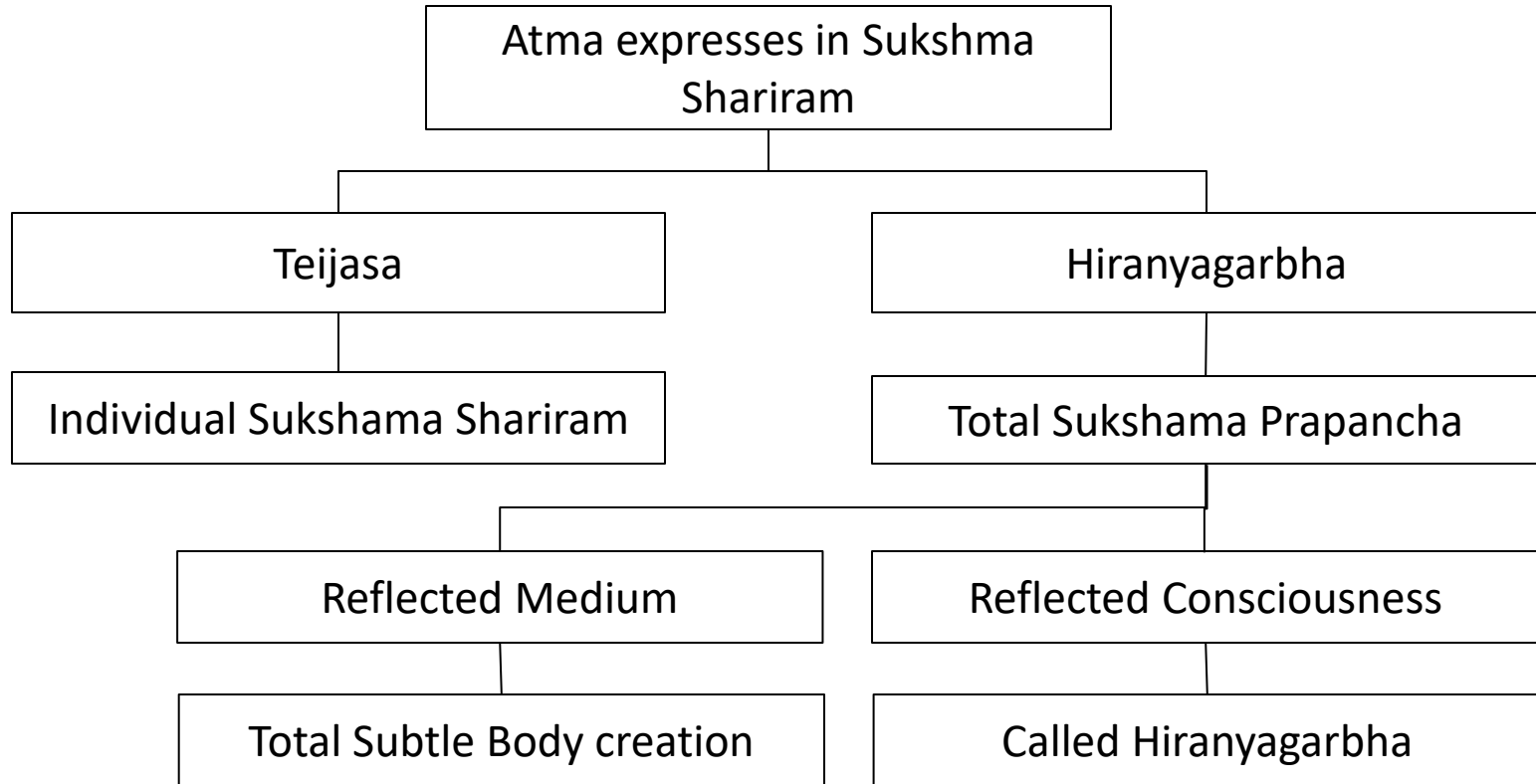
Verse 6 :

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

Yah purvam tapaso jatam, adbhayah purvam ajayata,
Guham pravisya tisthantam yo bhutebhir vyapasyata, Etad vai tat || 6 ||

He who was born of Tapas of Brahmaji (Knowledge) in the beginning and born (even) prior to the five elements (water etc) from Consciousness (Brahman), who beholds the First Born (Hiranyagarbha), who entered the cave of the heart and dwells within the five great elements (kosa-s) there (he verily sees Brahman). This is verily that (Brahman) which thou has asked for. [II – I – 6]

- Atma expresses as Hiranyagarbha and Teijasa.



How Hiranyagarbha was born?

- As reflection of Ishwara, Causal universe.

How was causal universe born?

- Anaadi - Was there before Pralayam.
- Name of reflection called Ishwara.
- Sukshma Prapancha is grossified form of Karana Prapancha.

- How Ishvara creates Hiranyagarbha?
- By Tapas, mere Sankalpa.

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Just as we create dream sitting in class, without effort.

Dakshinamoorthy Stotram :

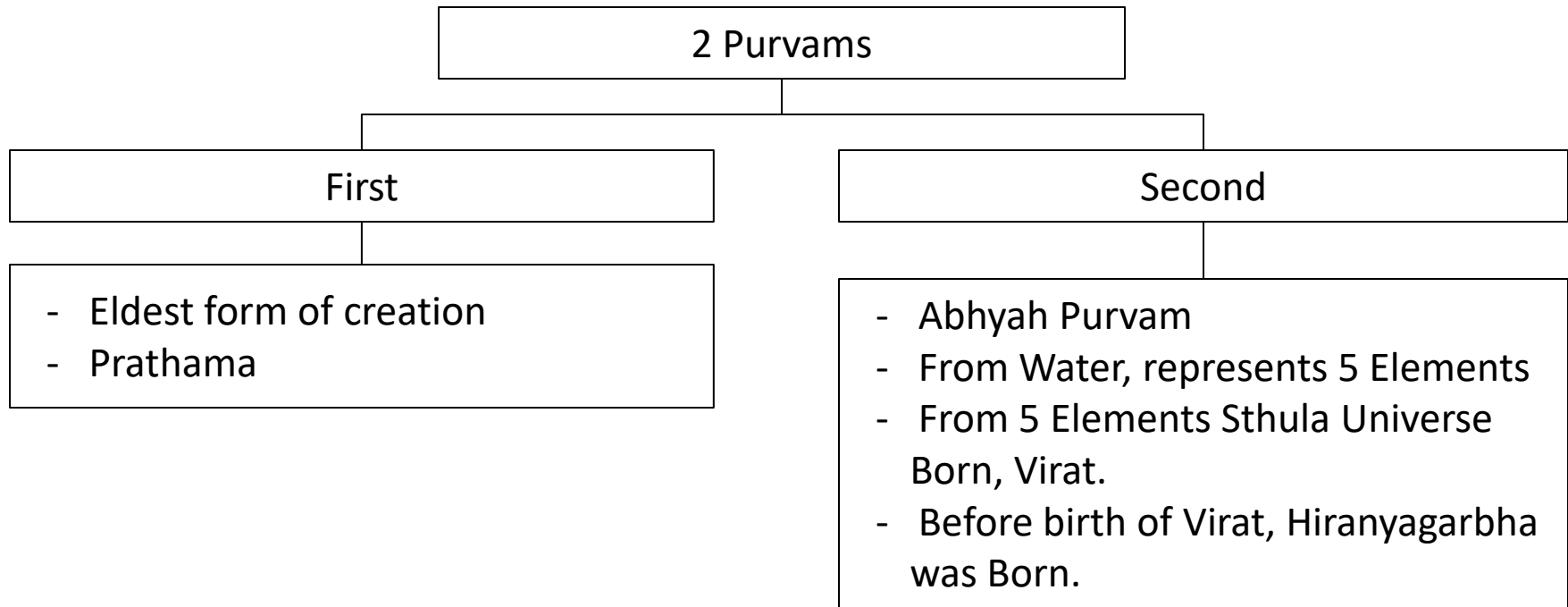
बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Vishvamitra created Trishanku Svarga by mere Sankalpa.

a) Abhyah Purvam Ajayata :



b) Guham Pravisya Tisthantam :

Example :

- What pervades India pervades Tamil Nadu also.
- What is in Macro is in micro also.
- Subtle body surrounded by gross body and gross elements.
- Wise know Hiranyagarbha – Teijasa Intermediary pair.
- Etad Vai Tad.

Verse 7 :

या प्राणेन संभवत्यदितिर्देवतामयी ।

गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्यजायत । एतद्वै तत् ॥ ७ ॥

Ya pranena sambhavati, aditir devatamayi ;

Guham pravisya tisthantim ya bhutebhir vyajayata ; Etad vai tat ॥ 7 ॥

That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That. [II – I – 7]

- Subtle body = 5 Jnana Indriyas + 5 Karma Indriyas + 5 Pranas +
Manas (Emotional Faculty) + Buddhi (Rational Faculty)
= 17 in Micro + Macro.
- Samashti = Total faculty of all individuals put together, Sensory power, Karma, Indriya. Power is with Hiranyagarbha – Devata.

Micro	Macro
- 17 Indriyam	- 17 Devatas - Put Together = Hiranyagarbha - Chakshu, Srotra, Hasta Devatas

- Why Hiranyagarbha known as Prana Devata?
- Prana Devata most important.

Brihadaranyaka Upanishad / Keno Upanishad Story :

- Without Ear, eye, mind people can survive, but not without Prana.
- Even in deep sleep when other Indriyams resolved, Prana functions.

- Teijasa called Aditihi = Experienter Bokta Jiva.
- The one who consumes 5 kinds of food through 5 sense organs.

Butebyaha – Jayate :

- Teijasa and Hiranyagarbha born along with 5 Subtle elements.
- Virat born with 5 gross elements.
- Etad Vai Tad.

Verse 9 :

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Yatas-codeti suryo astam yatra ca gacchati,

Tam devah sarve arpitah tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond.
This is indeed That. [II – I – 9]

• Verse 6,7,9 :

Deals with Hiranyagarbha, Teijasa Pair.

- Every Devata depends on Hiranyagarbha for its Survival.
- Wave depends on Ocean for its survival.
- Part depends on total for its survival.

Part Whole Relationship :

- Wave rises from Ocean.
- Wave rests in Ocean.
- Wave resolves into Ocean.
- Hiranyagarbha is Sutratma, resides in every one.

Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ २ ॥

bhurityagnau pratisthati, bhuva iti vayau,
suvarityaditye, maha iti brahmani,
apnoti svarajyam, apanoti manasaspatim,
vakpatiscaksuspatih, srotrapatirvijnanapatih,
etattato bhavati, akasasariram brahma,
satyatma pranaramam mana anandam,
santisamrddhamamrtam, iti pracinayogyopassva II 2 II

With the word bhuh, he stands in fire; in the air in the shape of bhuvah; as suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the Lord of speech, Lord of the eyes, Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient yoga culture, meditate. [I – VI – 2]

- 33 Crores Devatas exist.

a) Surya Udeti :

- Surya Devata rises from Hiranyagarbha.

b) Yataha Cha :

- Surya Devata presides over eyes.

c) Astam Gachhati :

- During Pralayam, Surya merges into Hiranyagarbha.

d) Arpita :

- Depending on one Hiranyagarbha alone.

e) Atyeti Na Kahchana :

- No one goes beyond Hiranyagarbha.
- No wave beyond Ocean.
- No micro beyond Macro.
- This Hiranyagarbha is none other than pure Consciousness.
- One electricity manifests through Fan, light, mike, TV
- How it manifest depends upon the Instrument.
- Remove all instruments, Electricity, Consciousness, exists in pure form only, media, instruments differ.

Verse 8 :

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईद्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

Aranyor nihito jataveda, garbha iva subhrto garbhi-nibhih,

Dive dive idyo jagr-vadbhih havis-madbhir manusye-bhir agnih, Etad vai tat ॥ 8 ॥

As the foetus is well preserved by the pregnant woman, the omniscient fire, that is lodged within two pieces of wood (fire sticks), is worshipped day after day (both) by awakened men and by the sacrificial offerers. This is indeed That. [II – I – 8]

- One Consciousness expresses as Virat – Vishwa Pair.

One Consciousness

Virat

- Sthula Prapancha
- Visible, Tangible, Gross
- Represented by Agni Tatvam

Vishwa

- Sthula Shariram
- Visible, Tangible, Gross

Agni – 3 Meanings

I – I – 13 & 14

Fire Element

- 1st element with form and visibility

Nachiketa Agni Ritual

- Nachiketa Agni Ritual

Virat Devata

- Virat Devata
- Here

Chapter I – I – 13 & 14 :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena ॥ 13 ॥

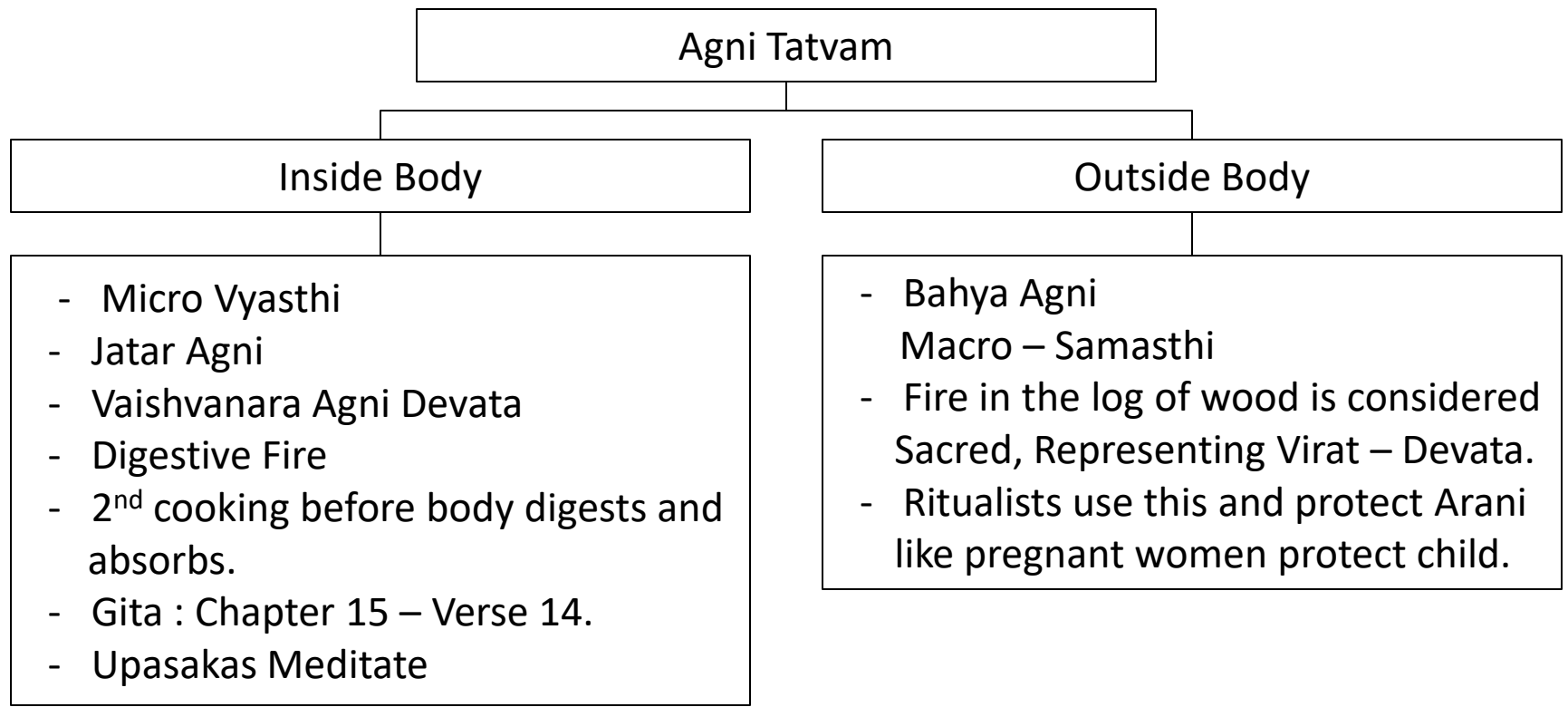
O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]

प्र ते ब्रवीमि तद् मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

Pra te bravimi tad-u me nibodha
svargyam agnim Naciketaḥ prajanan,
ananta lokaptim-atho pratistham
viddhi tvam etam nihitam guhayam ॥ 14 ॥

“I know well the fire (sacrifice) O Naciketas, which leads to heaven and I will tell it to thee. Learn it from me. Know that it is the means of attainment of eternal heaven and also the support of the Universe, and is seated in the cavity (of the heart of the learned). [I – I – 14]

- Visible Agni Symbolises Visible Universe and Virat Devata.

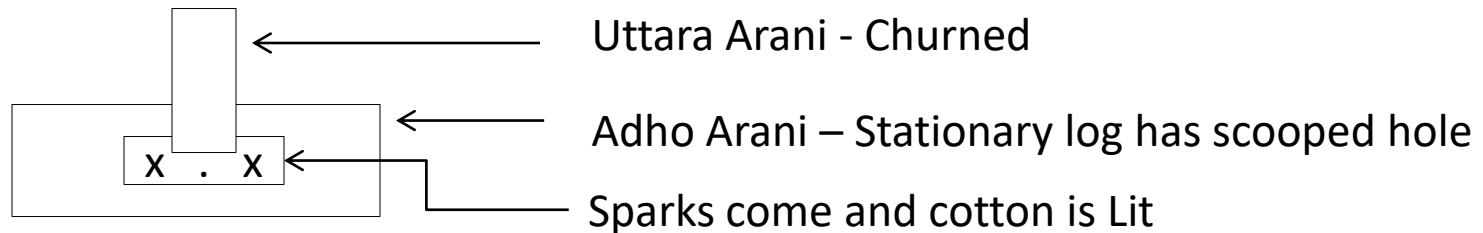


Gita :

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]

How to kindle fire?



Brihadranyaka Upanishad :

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे, येनेदमन्नं पच्यते
यदिदमद्यते ; तस्यैष घोषो भवति यमेतत्कर्णावपिधाय
शृणोति ; स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥ १ ॥

Ayamagnirvaisvanaro yo'yamantah puruse, yenedamannam pacyate
yadidamadyate tasyaisa ghoso bhavati yametatkarnavapidhyaya
srinoti, sa yadotkramisyanbhavati nainam ghosam srinoti II 1 II

This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound. [V – IX – 1]

a) Aranyoho Nihitaha :

- Virat hidden in 2 Aranis (Logs of wood).
- By churning, Unmanifest Agni becomes manifest.

b) Garbha Iva Garbhinihi :

- Like pregnant women protect baby.

c) Dive Dive Idyah Jagrvadbhi :

- Virat Devata is worshipped daily by Upasakas.

d) Havis Madbhih :

- Ritualist Hanshuman worships external unmanifest agni.
- Consciousness manifesting through Vishva – Virat pair is the consciousness which survives death of the gross body which you wanted to know, Nachiketa - Etad Vai Tad.

Verse 10 : Important

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- Summary of verses 5,6,7,8,9 .
- **One consciousness expressed through :**
 - Pragma – Ishvara
 - Teijasa – Hiranyagarbha
 - Vishwa – Virat
- Sarvam Brahma Mayam.
- Sarvatma Atma Iti Bavam, Jnanam, Drishti.
- There is no substance called Anatma.
- Substance is Atma, Anatma is Nama, Rupa, has no substantiality – value of its own.
- For Vyavahara, transactions – we say Air, Space, Water.
- In the back of the mind like gold awareness is there, there is Atma awareness in Transactions.
- If you gain this knowledge what will happen ?

- There will be change of perspective from Bheda Darshanam to Abheda Darshanam.
- When Perspective changes, you travel from mortality to immortality, Samsara to Moksha.

One	Reflected Medium	Reflected Consciousness
- Bimba Chaitanyam	<ul style="list-style-type: none"> - Normal - Convex - Concave - Has gradation - Small / Big Dusty / clean mirror – minds - 6 Media – 3 Vyashti, 3 Samashti. 	<ul style="list-style-type: none"> - Pratibimba Chaitanyam - Has different gradations. - Long – Round, Normal.

- If Reflected Medium's removed, Reflections gone, one Original Consciousness survives.
- There is neither Jiva or Ishvara which are relative empirical facts.

Vyavaharika Plane	Paramartika Plane
- Jiva , Jagat, Ishvara Bheda	<ul style="list-style-type: none"> - Abheda Chaitanyam <p>Mandukya Upanishad :</p> <ul style="list-style-type: none"> - Na Antap Pragyam [Mantra 7] <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Ashabdam... [I – III – 15]

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

a) Yad eva Vartate Iha :

- What Consciousness is obtaining, manifest in Vyashti Upadhi – Sthula, Sukshma, Karana Shariram.

b) Tat Amutra Vartate :

- Is Obtaining in Smashti Upadhi – Sthula, Sukshma, Karana Prapancham.
- Jivatma = Parmatma = Mahavakya.

- Yat eva iha tad eva amutra, Tatu eva.
- Consciousness obtaining in total Samasthi Upadhi is same as in Individual matter also.
- No difference in Jivas.
- Chaitanyam in Ant and elephant is same.

Manisha Panchakam :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction. [Verse 1]

- Consciousness in Pippilika and Brahmaji is same.

Ajnani	Jnani
<ul style="list-style-type: none"> - Rajas Pradhana Antahkaranam - Seems to be inferior 	<ul style="list-style-type: none"> - Sattva Pradhana Antahkaranam - Sadhana Chatushtaya Sampatti Mind - Consciousness seems to be exalted

Electricity	Bulb	Filament
<ul style="list-style-type: none"> - Consciousness - One 	<ul style="list-style-type: none"> - Sthula Shariram - Sthula Prapancha - Many 	<ul style="list-style-type: none"> - Sukshma - When Fused, Reflection quits Body. - Manifestation of Original Consciousness is not there.

Gita :

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a own, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Wise do not see body, mind medium.

Ajnani	Jnani
<ul style="list-style-type: none"> - Sees Body / Mind. - Sees Gradation, Difference, Comparison, Mortality, Superiority, Inferiority. - Identified with mind, Raaga, Dvesha, Kama Krodha. - Reflected Medium subject to Mortality. - Has security - Gita : Vasamsi Jirnani... [2-22] 	<ul style="list-style-type: none"> - Sees one Atma, Original Consciousness - Immortal - Pure - Free - Look at everyone as Consciousness - As I look at myself, I look at the world. - If I see myself as Consciousness behind the Body, will see others also as Consciousness behind their body. - Advaita Darshanam - Absorbed in oneness behind the plurality.

Gita :

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

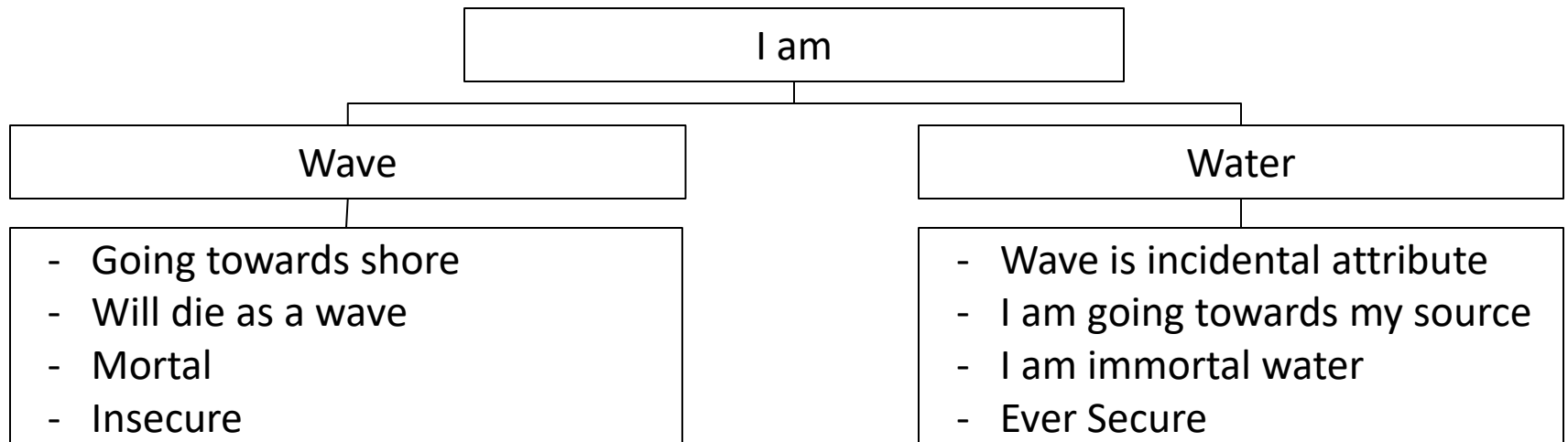
c) Yaha Iha Nana Iva Pashyati :

- One who sees non duality will always be Secure.
- Whether I am insecure or secure depends on Bheda, Abheda Darshanam, Big revelation.
- Normally, whether we are secure, depends on possessions, relations, Bank balance.

Vedanta :

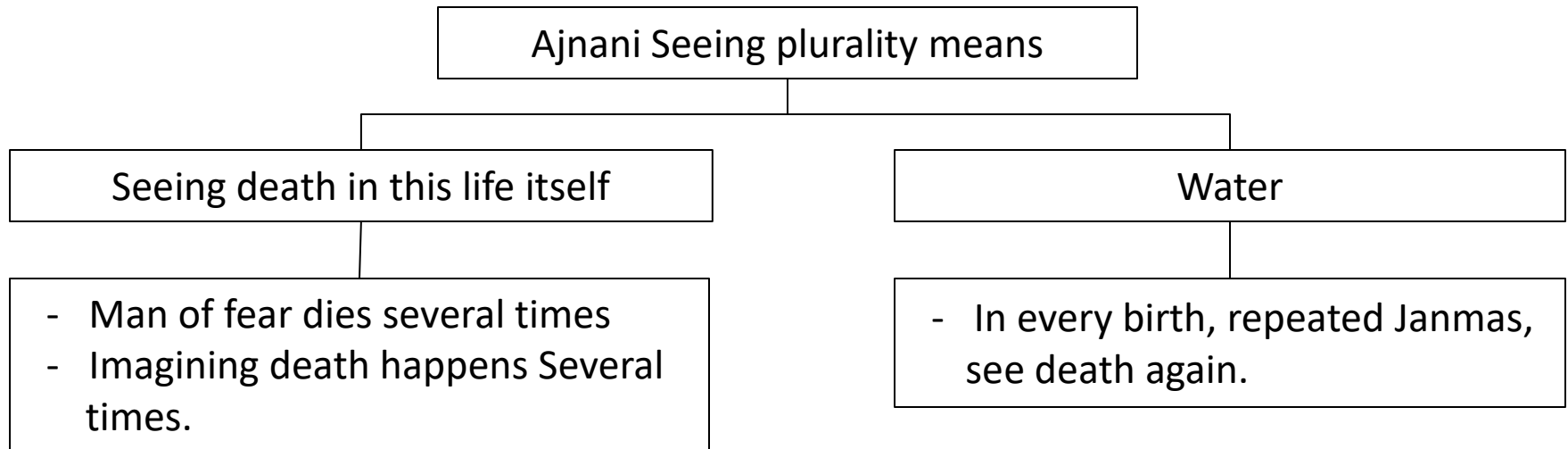
- Security and Insecurity depends on your perspective, Vision of life, not what you possess.
- If you can change perspective, you can go from insecurity to security.

Example : Waves perspective about itself :



d) Mrityoho Mrityum Aapnoti :

- One who sees plurality, goes through tragedy, from death to death.



- At 60, fear of death more Intense, life seems miserable, Samsaram Anubavati.

Remedy :

- Know and claim immortality of Atma and be in Advaitam always.
- See Plurality as superficial difference and oneness as the essential nature, the truth.
- Sarvatra Svarna Darshanam, one gold behind all instruments. At the back of mind, Gold awareness not forgotten.
- Wise handles Plurality, never forgets oneness behind plurality.

Verse 11:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Very Often Quoted verse by Shankara.
- Seeing Plurality is no problem, but seeing it as real will travel from death to death, will become Samsari.

a) Iha Nana Kinchana na Asti :

- Is a fact revealed by Upanishad, Essence of Upanishad.
- No division, no Plurality at all.
- Division belongs to Nama Rupa, Substance is one.
- Stuff of all ornaments is Gold.
- Similarly, Stuff of entire material creation is one non dual Consciousness alone.
- No plurality in the past, present, future.

Asti :

- Present tense used.
- Even now, there is no plurality, only Advaitam.

- We think, only during Meditation, Dhyanam, Dvaitam will merge and I will have Advaitam.
- If so, Upanishad will say, there will be Advaitam – in future.
- We are never going to reach Advaitam. It is eternally obtaining fact.
- Dropping notion of Dvaitam is figuratively called reaching Advaitam.
- Reaching Advaitam, is removing misconception.
- Wave changes from mortality to immortality only by Jnanam.
- Jnanam only method to go from Dvaitam – mortality to Advaitam immortality.

How to get that Jnanam?

a) Manasa Eva Idam Aaptavyam :

- Jnanam has to be got with mind alone.
- Don't drop, dismiss mind, don't make mind inoperative non functional in meditation.
- By stopping mind, can't get knowledge.
- Mind is most beautiful, important instrument.
- Advaitam alone is reality, this knowledge has to be known.
- Why we need to purify mind?

EXample :

- Why wash plate and then eat with hand?
- Why Shastra talks about Viveka, Vairagyam, Kshama, Dama, Values, Devotion, Compassion, purification of mind?
- Mind is a must for Atma Jnanam.

Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 5]

- Atma can't be known through the mind.

Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

*Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II*

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

- Atma known through the mind.
- Is there a contradiction in Veda ? Mind Required?
- Mind Can't know?

Answer :

- Two Answers

Answer no 1 :

- a) Ordinary unprepared mind can't know Atma.
- b) Qualified, prepared mind, knows Atma.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- With specifically prepared mind through Karma Yoga, Ashtanga Yoga, Values, Religious life, Atma is known.

Answer No 2 : Technical

- Mind has two roles to play to gain self knowledge.

Antahkaranam – 2 Roles

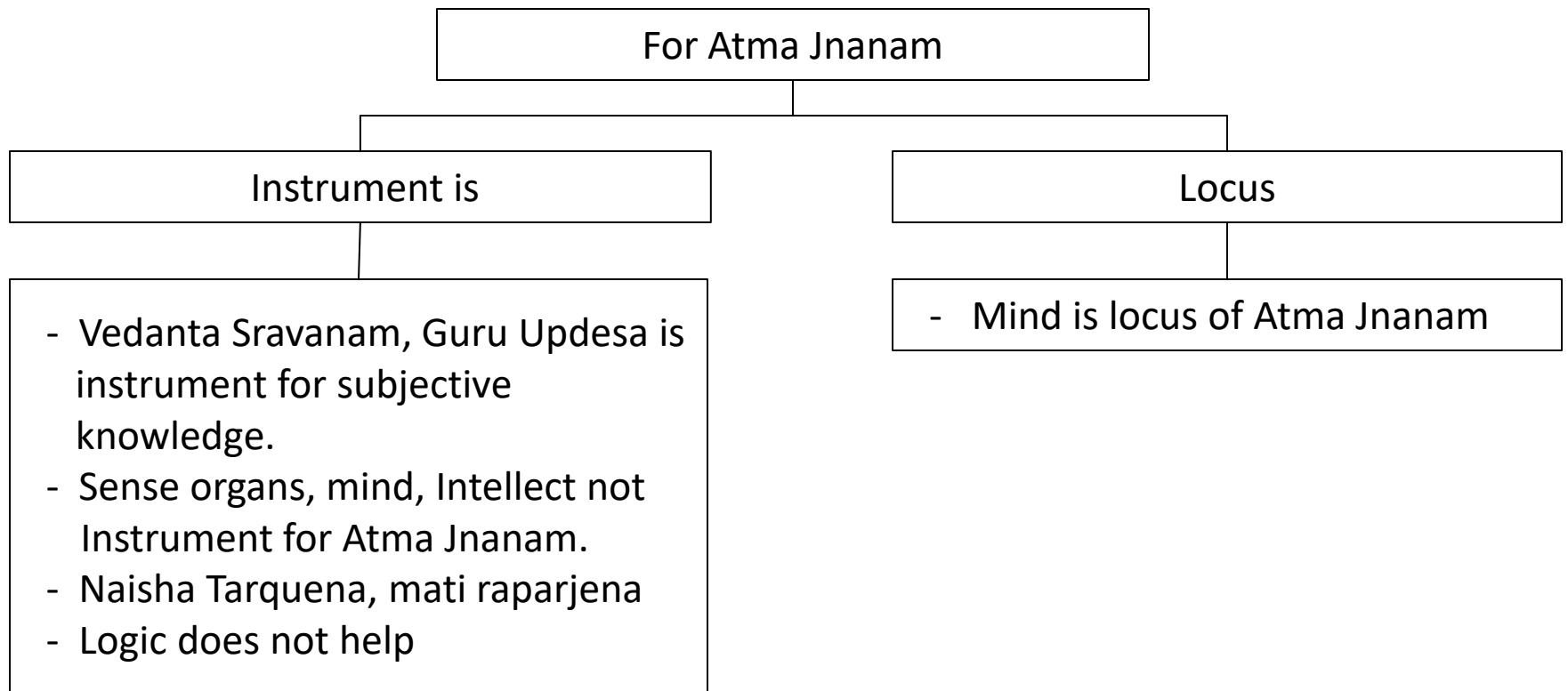
As Instrument

- Mind is instrument of knowledge when using reasoning, Logic.
- It is instrument for objective worldly Knowledge.

- Mind required as locus not as reasoning Instrument

As Locus of knowledge

- Shabda, Sparsha, Rupa, Rasa, Gandha knowledge takes place as Vritti Parinama.
- Mental thought modification
- At end of reasoning, for conclusive knowledge, mind is locus.
- Like all knowledge, mind is Patram, receptacle for Atma Jnanam also.



- If you don't gain Atma Jnanam what will happen?

b) Mrtyoh Sah Mrtyum Gachhati :

- Go from death to death in seeming plurality of universe.
- If you gain this Jnanam, what will happen?
- There will be change of perspective from Bheda Darshanam to Abheda Darshanam.
- Travel from mortality to Immortality, Samsara to Moksha.

Sarvatma

Bhava Phalam

- Atma awareness in all Anatma transactions.
- No substance called Anatma.
- Substance is Atma.
- Verses 5 – 10

Abhava Phalam

Verse 11 :

- Without Atma Jnanam, no Peace, Security, Fulfillment, Happiness.
- Entire Humanity seeking only 4 in all activities – Pravriti or Nivriti.
- 4 Put together is called Poornatvam or Moksha.
- Nanatva Darshanam is Dvaita Darshanam.
- **Yama Warns :**
Whoever has plurality vision will be chased by me.
- I will destroy them, give them birth, cause attachment, Punarapi Jnanam – Maranam Cycle.

Verse 12 + 13 :

- Re-emphasis of Jivatma, Paramatma, Aikyam.

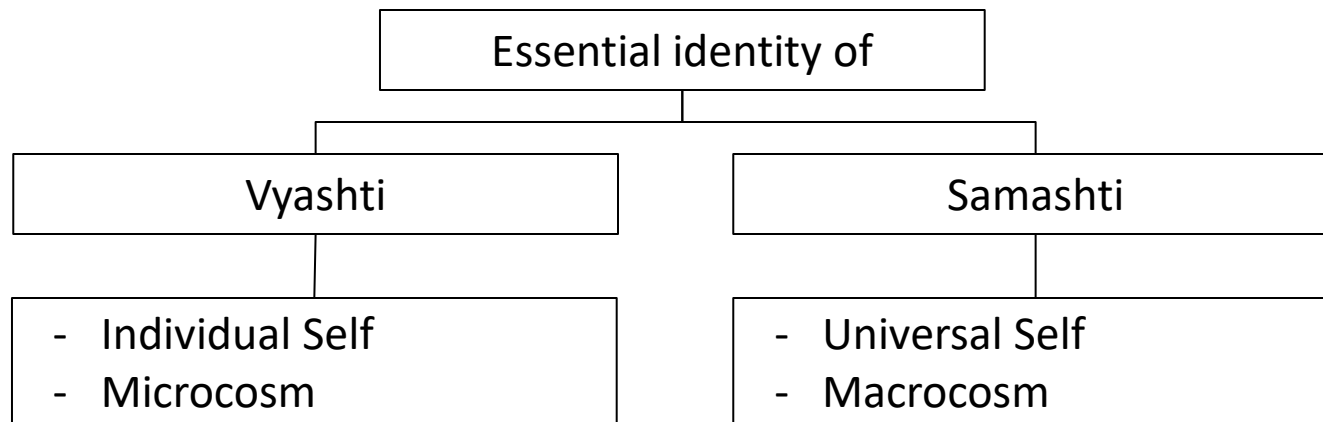
Verse 12 : Mahavakyam

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,

Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

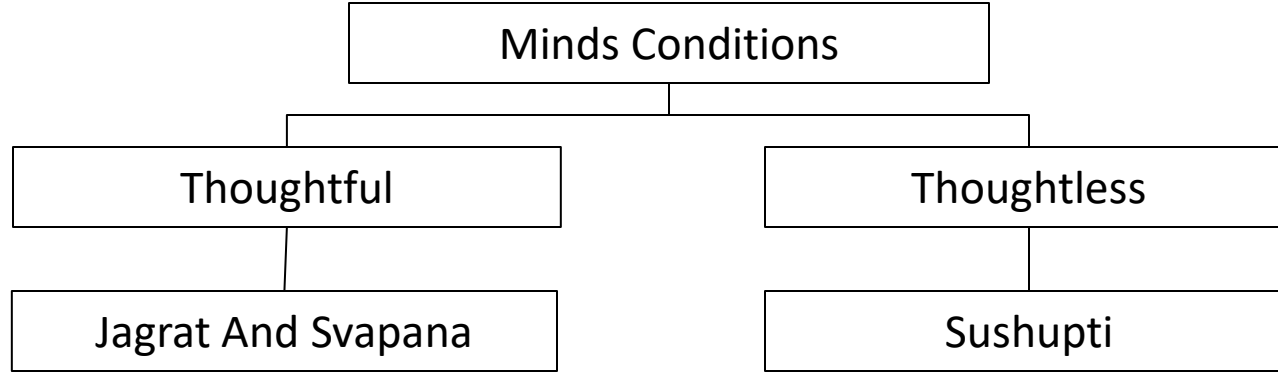


- What is the nature of Jiva – Purusha?
- Where is Jivatma located?

a) Madhye Atmani Tishtati :

- As though located in the centre of the Individual body, in the Heart.
- It indicates, Jiva is witness of your thoughts, awarer, Illuminator of all conditions of the mind.

- Manaha Sakshi Rupena Vartate.



- Sakshi of mind is called Purusha.

Body	Heart / Mind	Consciousness / Atma
- Temple	- Garbha Graham	- Innermost Sanctum - Lord

Mundak Upanishad :

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
 दिव्ये ब्रह्मपुरे ह्येष व्योम्यात्मा प्रतिष्ठितः ॥
 मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
 तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

Yah sarvajnah sarvavid yasyaisa mahima bhuvi I
 divye brahma-pure hyesa vyomny-atma pratisthitah I
 mano-mayah prana-sarira-neta pratisthito-'nne hrdayam sannidhaya I
 tad vijnanena pari-pasyanti dhira ananda-rupam-amrtam yad vibhati II 7 II

He is “all-wise” and “all-knowing” and His, is verily, this glory manifest in the world. In the sky of heart, - the luminous city of Brahman – He is established, clothed in mind and guiding life and body. With His seat in the heart. He lives in the whole body of man. In the perfect knowledge of Him, the wise realize the state of blissful Immortality. [II – II – 7]

What is function of Consciousness ?

- Illumining whatever is happening in the mind.
- Like external light which Illumines Stage, Actors, movements, Emptiness.
- Light does not move.
- What is the size of Consciousness?
- Size imagined for Upasana, meditation purpose.
- Size of thumb = Size of fist closed = Size of heart.
- Imagine the space within physical heart, as though size of thumb, is size of Jiva as though located in the body.
- What is the nature of jiva ?
- Same as Paramatma – Consciousness, awareness, all pervading principle.

b) Isanah Bhuta – Bhavyasyashcha :

- Lord of the past, and future.
- Paramatma = Controller of Srishti, Sthithi, Layam.
- Jivatma seems to be limited.
- Really speaking it is limitless Paramatma.
- **Example** : Limited space in a pot is delusion.

Space is limitless, all pots are in one space.

- Similarly, I am not Consciousness in the body, but all bodies are in one consciousness.
- Once I know I am not limited Jiva, but limitless Paramatma Chaitanyam Svarupam, what is the benefit?

c) Tataha, Na Vijugupsate :

- I become fearless.
- I am not body but Consciousness obtaining in the body. I am ever secure, deathless

Etad Vai Tad :

- It is this Consciousness which you wanted to know, Atma Svarupam.

Verse 13 : Mahavakyam

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat || 13 ||

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

a) Purusha Angushta Matra :

- Jivatma is seemingly confined to the body as Sakshi principle.
- Natural misconception :

We experience consciousness within periphery of the body up to tip of nail.

Brihadaranyaka Upanishad :

- Aanakagrahe....
- What is the nature of Jiva?

a) Jyoti Eva :

- Consciousness is comparable to flame.

b) Adhumakah :

- Without smoke.
- Smokeless flame capable of Illuminating everything.
- Consciousness capable of Illuminating body, mind, universe.
- Light used in technical sense, in whose presence things are known.
- Every sense organ is a light

In presence of	Objects Known
Eye	Form + Colour
Ear	Sound
Skin	Touch
Mind	All sense objects
Consciousness	Illuminator of mind in 3 Avasthas

- In absence of Consciousness, mind not known, sense organs are not a light.
- Consciousness called Jyotisham Jyotihi – Light of lights.

c) Isanah :

- Lord, Controller, Buta (Past), Bavyaya (Future).
- Jivatma is controller of every thing as Consciousness.
- Plurality is apparent not real.

- **Example :**

One central light fixed, appears to be moving because of a device with 3 holes.

- Bahutvam and Chalatvam belongs to body and mind, not to all pervading Consciousness.
- When medium of bulb, brain goes Consciousness exists but not manifest.

d) Sa Eva Adya :

- Same consciousness in past, present and future.
- **Yama remembers Nachiketa's Question :**

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

- After death do I survive or not ?
- I as consciousness, survive death, as I am in sleep state, without Identifying with passive mind and body and sense organs.

e) Saha Au Svah :

- Jivatma survives, Sukshama Shariram survives, Eternal Chaitanyam Survives.

Etad Vai Tad :

- Consciousness is one which you wanted to know.

Verse 14 :

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Yatho-dakam durge vrstam parvatesu vidhavati ;
Evam dharman prthak pasyan tan-eva-nuvidhavati ॥ 14 ॥

Just as water, rained on (high) mountain-ridges, runs down the rocks scattering on all sides, so does he, who beholds the attributes as different, runs after them only (at all times). [II – I – 14]

- Very important Mantra – Advaita Darshanam.

a) Yatha Udakham Durge :

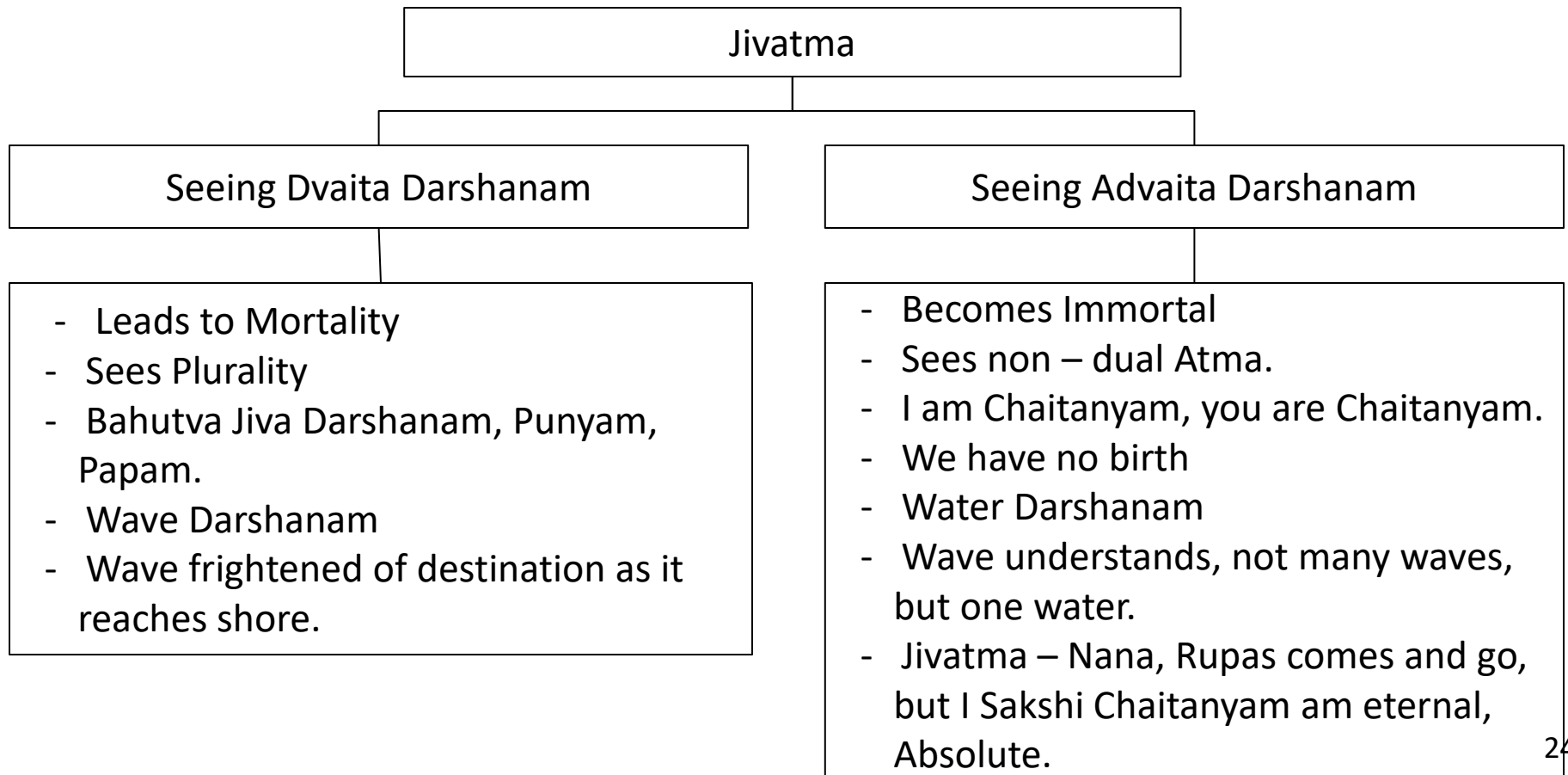
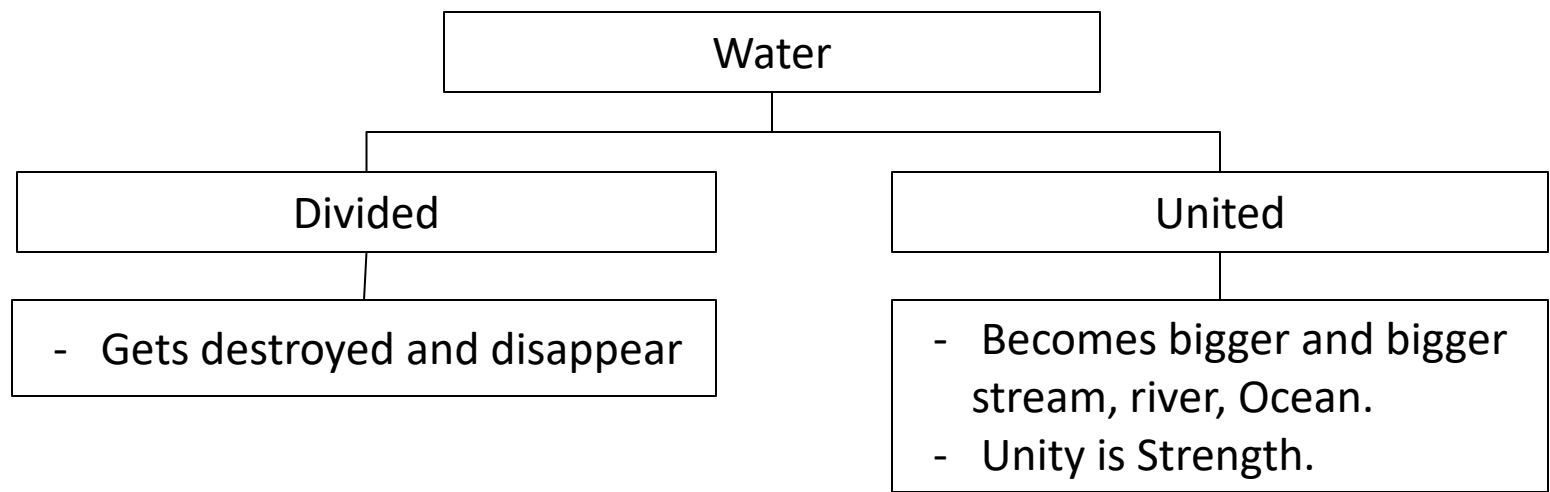
- Like rain water coming from mountain slopes.

b) Vidhavati Parvateshu :

- Runs down scattered down the rocks.

c) Evam, Dharman Prithak Pashyan, Tan Eva, Anu Vidhavati :

- Dharma here not Vedic duty Karma, Punyam.
- One who holds attributes of objects different from oneself, runs after them all the times.



- Whether you want to look at yourself as wave or water depends on your choice.
- Peace is your Choice.
- See Yourself as Atma – Essence of creation and be free.
- Etad Vai Tad.

Verse 15 :

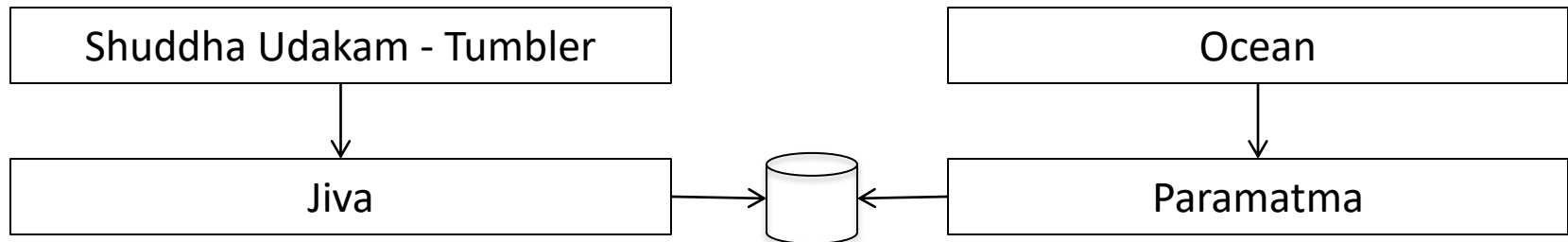
यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
 एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥
 इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

Yatho-dakam suddhe suddham asiktam tadrg-eva bhavati,
 Evam muner vijanata atma bhavati Gautama II 15 II
 Iti Kathakopanisadi dviftiyadhyaye caturthi valli.

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. (Thus ends the Fourth Valli in the Second Chapter.) [II – I – 15]

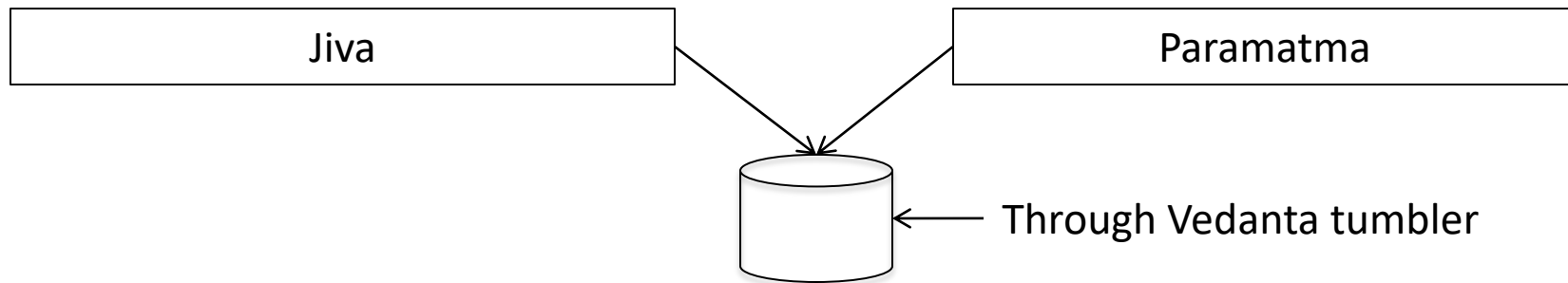
- Advaita Darshanam leads to immortality.

Example :



Identical, indistinguishable inseparable

- When pure water poured from ocean, and tumbler, both become one, indistinguishable water.



- Pour Jivatma – Chaitanyam and Paramatma – Chaitanyam into a tumbler.
- One Atma Chaitanyam remains.

a) Yatha Udakam Asiktam Tadrik Eva Bavati :

- As pure water poured into pure water, becomes the same.

b)Evam, Muneh, Vijanatah, Atma Bavati Gautama :

- “Man minus Ego is God”.
- For a wise person, Mananat Munihi, Vedanta Vichara Munihi (Doing Sravanam/ Mananam / Nididhyasanam).
- Jiva Parama Adjectives are removed, One Atma remains.
- Both Jivatma and Paramatma must be Shuddham, without medium of transaction.
- If one is Ashudham no merger.
- Jiva has to become Shuddham, Purified, with Sadhanas.
- It is not physical event happening in time.

Jiva	Paramatma
Here, Bhu Loka	Vaikunta, Heaven

- No travel involved.
- Why physical merger not possible?
- If there is physical distance between river and Ocean, merger possible.
- Paramatma Chaitanyam is all pervading Jivatma also in 14 Lokas.
- Hence, no question of Jiva travelling.
- What is merger ?
- Dropping notion, I am different than Paramatma, one day have to merge into Paramatma.
- How to drop notion?
- By right understanding, false notion is dropped.

Say :

- I was, am, ever will be Paramatma.
- For whom does Aikyam happen ?
- For Jnani – Wise person, Aikyam takes place.

He claims :

- I was immortal Brahman and I am immortal Brahman.
- Karma Yoga is preparation for getting this wisdom, Culmination is Jnana Yoga.

Conclusion of the Section :

- Lord Yama Dharma Raja establishes.
- Advaita Darshanat Muktihi.
- Dvaita Darshanat Samsara.

Atma Svarupam – Extremely Subtle topic :

- Sukshamatvat, Durvigneyatvat.

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CHAPTER 2

Section 2

Chapter 2 – Section 2

(Atma Svarupam – 15 Verses)

Verse 1 :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,

Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

Jiva Svarupam :

a) Puram Ekadasa Dvaram :

Body Puram City of 11 Doors

Head (7)

- Eyes (2)
- Ears (2)
- Nostrils (2)
- Mouth (1)

Evacuation (2)

- Evacuation waste clearance :**
- Solid (1)
 - Liquid (1)

Nabhi (1)

- Nabhi Navel :**
- Operating in mothers womb for food.

Brahmarendram (1)

- Not regularly opened.
- Emergency exist.

- Body is like kingdom, India had 56 kingdoms before independence.
- Kingdom is residence for Pura Swami , King, Jivatma, Master.
- Capital = Hridayam, Heart
- In the capital, King resides.

Shiva Manasa Puja :

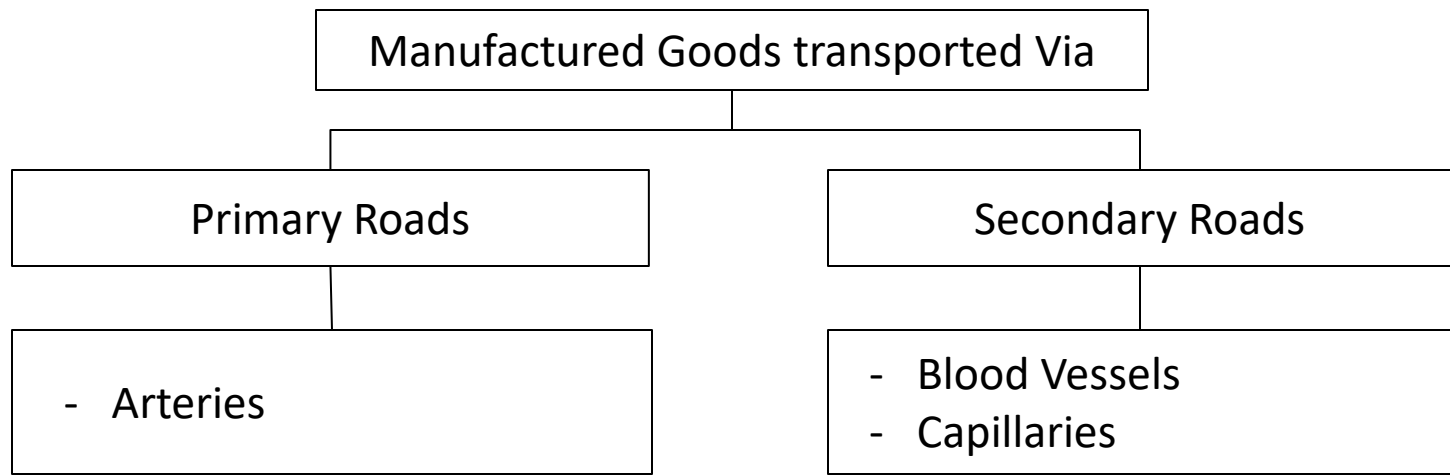
आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ ४ ॥

ātmā tvaṁ girijā matih sahacarāḥ prānāḥ śarīraṁ grhaṁ
pūjā tē viṣayōpabhōga-racanā nidrā samādhisthitih |
sañcārah padayōh pradaksinavidhih stōtrāṇi sarvā girō
yadyatkarma karōmi tattadakhilam śambhō tavārāadhanam || 4 ||

You are my Self, Parvati is my reason. My five pranas are your attendants, my body is your house, and all the pleasures of my senses are objects to use for your worship. My sleep is your state of Samadhi. Wherever I walk I am walking around you, everything I say is in praise of you, everything I do is in devotion to you, O benevolent Lord! [Verse 4]

- Antahkaranam Jnana Indriyas, Karma Indriyas are citizens working for the master – Jivatma.
- **Industries within the body :**

Heart, Kidney – Essential industries, serve in sleep also.



- Skin = Wall, Unique clothing.
- Gateways = Doors.

Jnana Indriyas	Karma Indriyas	Mouth
Entrance Gates	Exit Gates	Entry and Exit

- All thrive and active when master Jiva around.

Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

9 doors :

- Nabhi Dropped
- Brahmarendram rarely used, dropped.

Who is Jiva ?

b) Ajasya :

- Unborn.

c) Avakra Chetasa :

- Changeless Consciousness in changing body city.

Body	Jiva
a) Vakram Puram : <ul style="list-style-type: none">- 6 Modifications Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati b) Has birth.	a) Avakram Chaitanyam : <ul style="list-style-type: none">- Changeless, Imperishable, Consciousness.- Awareness does not undergo any change from Childhood to old age. b) Birthless : <ul style="list-style-type: none">- Chapter 1 – 2 – 18.

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

What is the nature of Consciousness?

- 5 Points – Not part....
- What is aim of life?

d) Anushtaya : Meditate

- Instead of claiming body as myself, learn to claim changeless Pura Swamy, as Myself.
- I am Dehi, Shariri.

First Sadhana :

- Differentiate body and changeless awareness, Consciousness.
- Train your mind.
- Nididhyasana Abhyasa.
- Body will go, I won't go.

Sravanam + Mananam	Nididhyasanam
<ul style="list-style-type: none">- To separate body and Consciousness- Intellectually be convinced, Consciousness is a different entity.	<ul style="list-style-type: none">- To drop notion I am body, and claim I am Chaitanyam- New training

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

What will I get ?

e) Na Socati :

- No Sorrow, Grief, depression.
- Human mind goes through agony called Anxiety – Vedanta gives a solution, puts an end to it.

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

f) Vimuchyate :

- Vimuktaha Bavataha
- Enjoys liberation while living, Jeevan Mukti, unique benefit of Advaitik teaching.
- Other Religions :
Freedom in heaven, other Lokas.
- Vedanta challenges you to try and see.
- After death, freedom, Punar Janma Abava, Punar Vrittihi Abava.

Etad Vai Tad :

- It is this Pura Swami Changeless awareness, You wanted to know through your third boon in Chapter 1 – 1 – 20 & 1 – 2 – 14.

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

Verse 2 :

हँसः शुचिषद्वसुरान्तरिक्षसद्- होता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्बोमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

Hamsah sucisad vasur antariksa-sad hota vedi-sad atithir durona-sat,
Nr-sad vara-sad rta-sad vyoma-sad abja goja rtaja adrija rtam-brhat ॥ 2 ॥

As Hamsa (sun), He dwells in heaven ; as Vayu (air) He dwells in the sky ; as fire He dwells on the sacrificial altar (or on earth) ; as guest He dwells in a house, He dwells in man, in the Gods, in the sacrifice, (truth), in the sky. He is born in the water, He is born on the earth, He is born in the sacrifice, He is born on the mountains ; He is the true and the great.
[II – II – 2]

- Indweller Purusha described in verse 1 is one all pervading in the universe.
- Ekadvam established in this verse.

First Verse	Second Verse
<ul style="list-style-type: none">- Atamanaha Deha Vyatiriktaha- Gita : Chapter 13 – Verse 2Idam Shariram....- Body – Kshetram Plural	<ul style="list-style-type: none">- Atamanaha Ekadvam- Gita Chapter 13 – Verse 3Kshetranjnam Chapi Maan Vidhi....- Kshetrajna Singular- Jivatma pervading this body is pervading all bodies.

Gita :

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Sankhya, Yoga,
Nyaya, Veiseshika

- Atma Bahutva Vada
- Each body has one Atma

Atma is there in all living
forms

Abja

- Born in water
- Conch shell fish,
insects.
- Aquatic animals + insects
+ plants.

Goja

- Born of the earth.
- Corns, grains, plants,
trees

Adrija

- Born of mountains.
- Rivers, springs, rivulets
or sacrificial accessories.

a) Hamsa Sucisad :

Hamsa

Swan

Suryaha Here

Jnani

- Andhakaraha Hanti, Nashayati Iti Hamsa.
- Destroyer of darkness, ultimate Ignorance = Jnani.

b) Vasuhu – Antriksha Tatu :

- Vasyati Sarvam Iti Vasu.
- Gives fragrance everywhere (Vayu).
- Atma exists in the form of wind, in the intermediary space.

c) Hota Vedishatu :

- Agnivai Hota , in the form of Agni in the Earth, Atma is present.

d) Atitihi :

- Atma in the form of guest coming to the house.

Taittiriya Upanishad :

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥ २ ॥

devapitrkaryabhyam na pramaditavyam, matrdevo bhava I
pitradevo bhava, acaryadevo bhava, atithidevo bhava II 2 II

Never swerve from your duties towards gods and towards the departed 'souls' (manes). May the mother be, to thee, a god. May the father be, to thee, a god. May the preceptor be, to thee, a god. May the guest be, to thee, a god. [I – XI – 2]

- Surya, Vayu, Agni, Atiti – Devatas taken here.

e) Nrusad :

- In human as sentiency, Chetanatvam.
- Sat : Seedati Vartate iti Sat.

f) Vara – Said :

- Varaha = Atma resides in all devatas in the form of Chaitanyam.

g) Rata Sad :

- Atma dwells in Ritual, Sacrifice, Yaga, in form of existence.

Verse 1 :

- Atma is in individual Jiva.
- Body and Consciousness are 2 different entities, Aikyam pointed here.

Verse 2 :

- I am Consciousness Brahman, Ritham – Brihatu.
- I am manifesting as the body, Sa Hamsa, Sa Shuchi tatu, Antarikshva Satu, Surya Rupena, Vayu Rupena, Agni Rupena, Manushya Rupena.
- In all forms, I am there, Sarvatma Bhava.
- There is nothing other than Consciousness .
- Essence of Vedantic Teaching.

Verse 3 :

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,

Madhye vamanam asinam visve deva upasate ॥ 3 ॥

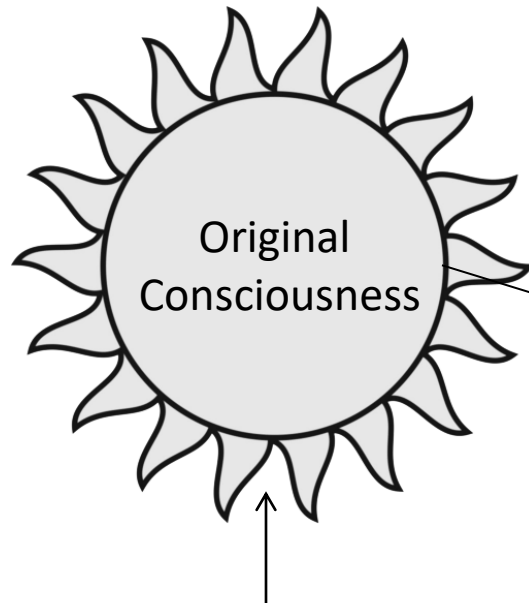
He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the centre. [II – II – 3]

a) Urdhvam Pranam Unnayati :

- Because of reflected Consciousness, Prana (Upward – Inhalation) and Apana exhalation takes place.

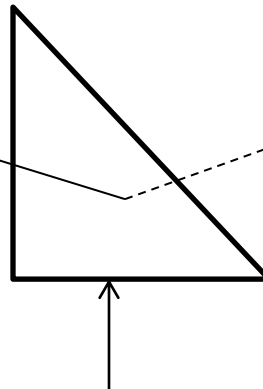
b) Vishwe Devaha Upasate :

- 5 priests, Devas, Sense organs giving Shabda, Sparsha, Rupa, Rasa, Gandha, to the Atma seated in the Antahkaranam – mind in the form of Sakshi.
- Body is the temple of the Lord, adorable one.
- Atma is blessing the sense organs.
- Consciousness is recognizable in the mind in the form of Experiencer, Awareness.
- God is all pervading but Anantha Padmanabha available for worship in the temple.
- Mind is the plug point in which Chaitanyam (Electricity) is recognisable.
- I – Atma – Consciousness am conscious of Shabda, Sparsha, Rupa, Rasa, Gandha.
- Body - Mind itself inert, Jadam, matter principle, Panchabutas.
- No life of their own, can't respond to external world, insentient.
- What Atma does?
- Atma blesses Sukshma Shariram by lending Chidabasa.
- Sukshma Shariram lends secondary Chidabasa to Sthula Shariram (Reflected Consciousness).



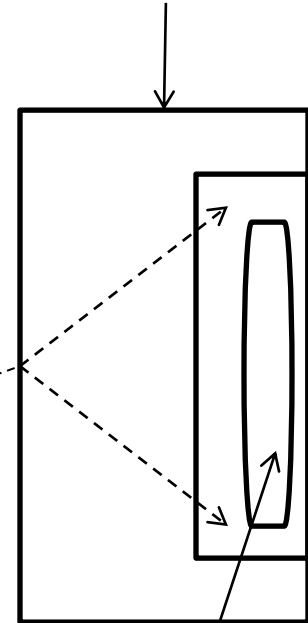
- Bimba Chaitanyam
- Surya Prakasha

- Reflected Sun
- Chidabasa



- Mirror
- Mind
- Sukshma Shariram

- Dark Room
- Sthula Shariram



- Pratibimba Chaitanyam
- Reflected Consciousness

- Once mirror gets reflection, it gets a new status.
- Because of Sun's reflection, mirror becomes luminous and bright, and an illuminator, capable of illuminating dark room.
- What happens at death?
- Mirror removed. Sun can't illumine dark room. Intermediary medium called mirror is gone. Sun has stopped blessing dark room with its light.
- When Sukshma Shariram quits the body, Atma in the form of Chidabhasa is gone.
- 1st Primary Chidabasa is not there, hence secondary Chidabhasa is not formed.
- Breathing is proof of Atma blessing.
- Atma responsible for your breathing and maintenance of body.
- Where is Atma located?
- Hridaya Akasha, in the mind.
- How long reflection will be there?
- As long as reflecting material – mind is there.
- Reflected Medium quits the body.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Blessing entity is Chidabasa.

Jivatma	Paramatma
- Reflected Consciousness Quits body and takes a new body.	- Non transacting Original Consciousness always there.

- Death = Mind + Reflected Consciousness separated from physical body.
- Sthula Sukshma Sharira Viyoga Maranam.
- When Reflected Consciousness goes, body is dead.
- Body + Original Consciousness is there, but Original Consciousness can't bless the body, body decays , putrifies.
- I am alive because of Atma in the form of Reflected Consciousness.
- Breath is proof of life.

4 Stages of Vedanta

Stage 1

Atma – Anatma Viveka

I am

1) Not Body, Mind :

- Matter
- Jadam

2) Consciousness :

- Sentient
- Shariri

2 Separate entities

Stage 2

Learn to Say :

- I am formless invisible consciousness with incidental body for transactions.

Gita : [2 – 22]

- Vasamsi Jeernani...

Stage 3

- I am Consciousness behind all bodies.

Manisha Panchakam :

- Yasya Brahmadi jagat sakshine....

Dakshinamurthi Stotram :

- Jagrat, Svapna, Sushupti....

Stage 4

- Toughest what is my relationship with matter?
- I create Jagrat like Dream and enter to experience.
- I alone Am.
- Tad Srishtva Tad Eva Pravishatu.
- Once you enter Dream, this body no use.
- I am matter in my lower nature and pure Chaitanyam without Body, Mind, Sense organs, Jagat in my higher nature.
- I am Para Prakrti, original Consciousness.

Gita :

वासंस्ति जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

Manisha Panchakam :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini I
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama II 1

If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction. [Verse 1]

Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

Verse 4 :

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,

Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That. [II – II – 4]

- Anvaya Vyatireka logic to find if a thing is a cause.

Sloka 3	Sloka 4
<ul style="list-style-type: none">- Anvaya- When Reflected Consciousness is there, life is there.- Co-presence- Yat Satve , Tat Satvam	<ul style="list-style-type: none">- Vyatireka- When Reflected Consciousness in mind is gone, body is dead.- Atma alone blesses the body with life.

a) Sharira – Sthasya Dehinah :

- Chidabasa Rupa Atma is indweller of the body.
- It exists in the mind which is reflecting material.

b) Asya Visram Sa Manasya :

- When Reflected Consciousness atma departs from body, along with Reflected Medium – the mind to another body, Loka.

c) Dehad Vimuchaye Manasya :

- When Reflected Consciousness gets separated from the Sthula Shariram.

d) Kim Atra Pari-Sishyate :

- Nothing remains, intelligence perceptual faculty gone, no one to answer.
- Responder, life principle gone.

Etat Vai Tad :

- This Consciousness which blesses life in body is Brahman which you wanted to know.

Verse 5 :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live.
[II – II – 5]

- What leaves the body is Reflected Consciousness + Reflected Medium – Sukshma Shariram with faculties along with Chidabasa leaves (5 Prana + 5 Jnana Indriyas + 5 Karma Indriyas + Mind + Intellect = 17)
- How do I know what blesses the body? Reflected Medium or Reflected Consciousness? Even though both quit and both are there when alive.
- We give importance to Reflected Consciousness alone.
- Prana is Jadam can't bless physical body.
- Pranas utility : It is able to transfer reflection and bless the body like the mirror.
- Mixture of mirror + reflected Sun Illumines dark room.

Anvaya	Vyatireka
Keep Mirror	Remove Mirror

- Even though Anvaya Vyatireka fits mirror can't say mirror is illuminator.
- Mirror does not have light of its own, credit goes to sun.
- Similarly, Prana never illumines the body, Prana serves as mirror, it is inert, does not have Consciousness of its own.

What is the role of Prana?

- Borrows consciousness from Atma and lends to body like mirror.
- Mirror borrows light from Sun and Illumines dark room.

a) Na Pranena , Na Apanena, Martyah Na Jivati :

- Person alive not because of Prana, Prana has no life of its own.

b) Itarena Tu Atmani Jivanti :

- Because of someone else called Atma Consciousness.

c) Yasmin etau Upasritau :

- Prana and Apana are dependent on Atma, Consciousness , to become sentient.
- Ultimate life belongs to Atma not Sthula, Sukshma Shariram.
- Prana giving life to body is superficially true.
- Sukshma Shariram is product of 5 subtle elements, Jadam in nature.

Prana :

- Samashti Rajas Amsha.
- Has capacity to borrow, reflect life from Atma and become sentient.
- Body can't borrow directly life from Atma.
- Understanding this is Moksha.
- Prana only medium blessing body with life.
- At death medium gone, not Atma, Prana and Apana dependent on Atma for life.

Verse 6 :

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

Hanta te idam pravaksyami guhyam Brahma sanatanam,
Yatha ca maranam prapya atma bhavati Gautama || 6 ||

Well now, O! Gautama, I will explain thee the mysterious and ancient Brahman, and (also what happens to the soul after death. [II – II – 6]

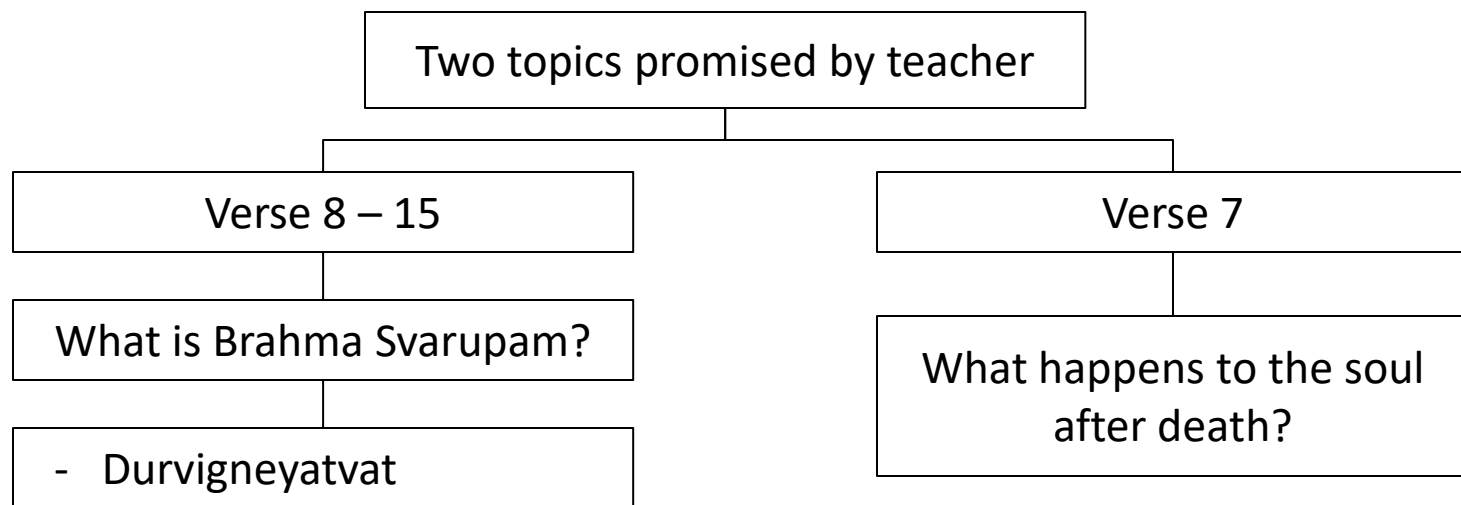
a) Guhyam Brahma Sanatanam : Pravakshayami

- Lord Yama :

I will tell you eternal secret of Brahman.

b) Yatha cha Maranam Prapya, Atma Bavati Gautama :

- What happens to soul after death.



Verse 7 :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

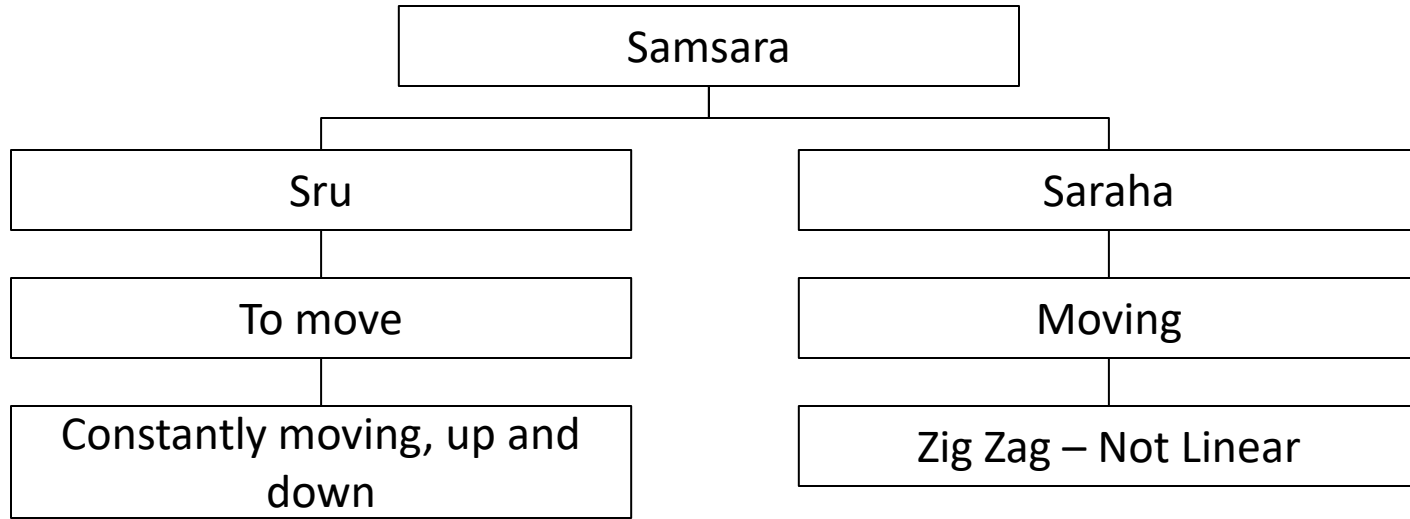
Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- What happens to wise and ignorant after death ?

Wise (Jnani)	Ignorant (Ajnani)
a) Sthula goes to Unmanifest, 5 elements of Prakriti. - 5 Elements have 2 states : (i) Manifest (ii) Unmanifest - Pratyaksha Pramanam.	a) Sthula goes to Unmanifest, 5 elements of Prakriti.

Wise (Jnani)	Ignorant (Ajnani)
<p>b) Karana Shariram + Sukshama Shariram</p> <ul style="list-style-type: none"> - Dissolve in Corresponding total Ishvara. - Like Iceberg merges into Ocean. 	<p>b) Sukshma + Karana sruvives to get next body along with Reflected Medium.</p>
<p>c) Atma :</p> <ul style="list-style-type: none"> - All pervading, invisible, imperishable remains. 	<p>c) Atma Remains</p>
<p>d) Videha Mukti :</p> <ul style="list-style-type: none"> - No Punar Janma 	<p>d) Has Punar Janma</p> <div data-bbox="975 742 1806 1285"> <pre> graph TD Body[Body] --> Superior[Superior] Body --> Medium[Medium] Body --> Lower[Lower] Superior --> Devas[Devas] Medium --> Manushya[Manushya] Lower --> Inferior[Inferior] Inferior --> Plants[Plants] Inferior --> Animals[Animals] Inferior --> Asuras[Asuras] </pre> </div> <ul style="list-style-type: none"> - Primary proof is Shastra - Reason – Supportive argument

Samsara :



What determines type of Shariram?

- If God determines, he will be partial.
- Our Punya Papa Karma Phala, Karma will decide.

Prasno Upanishad :

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन
पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

Athaikayordhav udaanah punyena punyam lokam nayati
paapena paapam, ubhaabhyaam-eva manushyalokam ॥ 7 ॥

Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work, and carries us to the lower worlds by sinful acts, and takes us to the world of men when sin and virtue are mixed.[III – 7]

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

a) Yonim Anye Prapadyante :

- Shariratvaya Dehinaha.
- We enter world which determines appropriate body.
- Why should Jiva take another body?
- Because Karma Phalams can be exhausted only through experience of Sukham – Dukham.
- Without Sthula Shariram can't experience anything.
- Dream physical body not perceptible to others, similarly Svarga body not visible.
- Bodies may be perceptible or non – perceptible.
- Indra has physical body but I can't see.

Brahma Sutra : Chapter 3

- Stations, Devata guides during travel of Ajnani Jiva.

b) Sthanum Anye Anu Samyanti, Yatha Karma Yatha Srutam :

Sthanum	Yonim
<ul style="list-style-type: none">- Plant Body- Non moving- Mango Tree does not go for a walk- Moves in the wind- Not stone	<ul style="list-style-type: none">- Jangama Shariram- Moving bodies - Birds, Animals

How much is the Interval between Janmas?

- Dream body Consciousness has different realm of time. According to waking state dream only for 90 seconds.
- We can't understand time principle after death.
- Every event governed by law of Karma.
- Birth not accident with genetic advantages disadvantages.
- Purva Karmas hidden, Apohanam.

Gita :

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “Knower of the Vedas” am I. [Chapter 15 – Verse 15]

- We are blessed with memory and forgetfulness.
- W.r.t past suffering, time is the healer.
- Bagawan knows every karma of every one.

Gita :

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me. [Chapter 7 – Verse 26]

- What mind dwells on all the time determines next Janma.
- Watch thoughts, words, action, habits, character destiny.
- Destiny begins with first thought in your mind.

Gita :

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being.
[Chapter 8 – Verse 6]

- Whatever is your pre – occupation that will determine your future births.
- Therefore do Ishvara Chintanam and obtain Ishvara Aikyam.

Verse 8 : Important verse

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyaate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- Verse 8 to 15 - Brahma Svarupam.
- Pramanam for Chaitanyam Atma.
- Brahman is not the name of new entity revealed, but already intimately available Consciousness in body – mind complex.

- Consciousness resides in every individual called “Purusha”.
- Puri Shete – Iti Purusha.

Body	Shaha
<ul style="list-style-type: none"> - Puri - Puram 	<ul style="list-style-type: none"> - Indweller Chaitanyam

What does Consciousness do?

- Consciousness is one principle which is eternally aware, never goes to sleep.
- Always illumining any thing in front.
- Other organs in the body, awake sometime, asleep sometime.
- Avastha Traya Sakshi Chaitanyam.
- Consciousness which illumines external world in waking, internal world in dream, absence of external and internal worlds – Total blankness is known in sleep.
- That consciousness is called Brahman.
- Awake means illumining objects, asleep means not illumining objects.
- In deep sleep, sense organs folded, ears open can't hear, Skin open – can't feel mosquito bite, nose open – Can't smell.
- Mind and sense organs are temporary Illuminators – Consciousness is permanent Illuminator.
- Blankness because of sleeping mind.
- Consciousness illumines sleeping condition of mind.

a) Jagrati, Suptesu :

- This verse is Pramanam for ever aware, effulgent, Conscious being.
- In waking state, mind is knowing the world.
- In sleep state, Consciousness is knowing the blank world, passive mind, unmanifest mind.

Brihadaranyaka Upanishad :

यद्धे तत्र पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- I know that the mind knows, and I know that the mind does not know.
- What else I – The Consciousness do?

b) Nirmimanah :

- In dream I am ever evident consciousness creating inner world in the mind through Vasanas and Samskaras.

c) Kamam, Kamam Purusah Nirmimanah Tato Jiva Shukram :

- Myself create external world in Jagrat through the mind again.
- I the Consciousness am creator of External, Internal universe and blankness.
- I the Illumining consciousness am ever pure, mind, body, world is impure.
- Shukram – Means Pure.

d) Tad Brahman : (Mahavakyam)

- This consciousness is limitless, why?
- Consciousness is in the body and outside the body.
- Space within and outside hall.

e) Tad Eva Amrutam Uchyate :

- That Consciousness is immortal.
- Space does not disappear when walls are pull down.
- Consciousness continues in sleep when body, mind complex goes to unmanifest condition.
- Body goes but Consciousness survives.

Gita :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been,
He again ceases not to be; unborn, eternal, changeless
and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Hence called immortal Brahman.

f) Tasmin Srutehe Sarve Lokaha :

- All bodies and entire universe is in that Consciousness.

First	Ultimately
- Consciousness is in the body.	- All bodies are in Consciousness, Purusha. - Vishva Adharam, Gagana Sadrusham.

g) Tadu Natyeti Kashchana :

- No creation exists beyond that Consciousness.
- No object beyond that space.
- That Consciousness is Brahman.
- That is Atma inside you, outside you, and which is you.

Kavalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- This is declaration of Jnani.
- **Just as waker can say :**

Whole dream world rises in me, Jnani can say – Entire waking world rises from me and dissolves in me the Chaitanyam.

Samsara	Moksha
I am in the world	World is in me

- Consciousness is known as experiencer, witness, Aham in the body, mind complex, aware of 3 states.

Etad Vai tad :

- This is what you wanted to know through the 3rd boon in Chapter 1 – 1 - 20 and Chapter 1 – 2 – 14.

Verse 9 :

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ ९ ॥

Agnir yathaiko bhuvanam pravisto rupam rupam praturupo babhuva,

Ekas-tatha sarva-bhut-antar-atma rupam rupam praturupo bahis-ca ॥ 9 ॥

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – II – 9]

3 Examples to reveal Brahman

Agni

Verse 9

Vayu

Verse 10

Surya

Verse 11

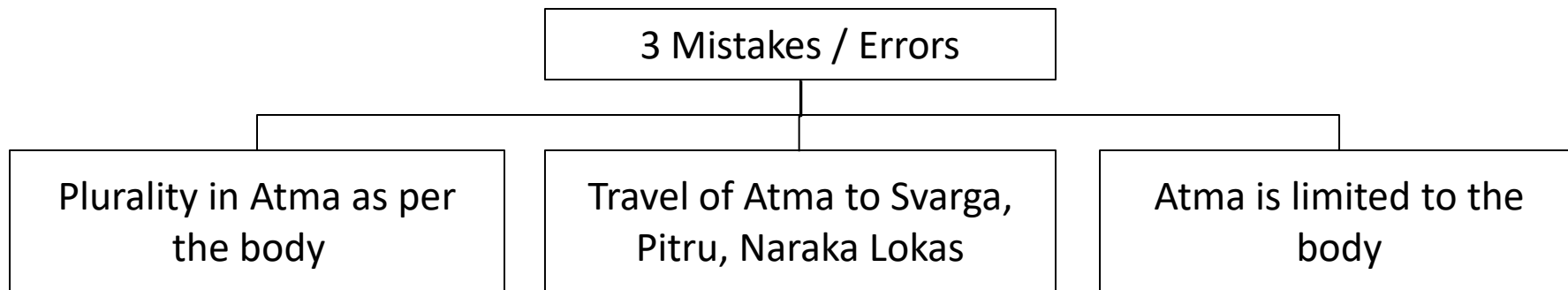
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- Brahman = Consciousness which is aware of everything in creation.
- What is the form of Consciousness.
- It is formless but obtains in the formed body and mind complex.
- Example :
Formless light which illumines the hall, Nirakara, Locationless.
- When formless, unlocated light pervades located body, light appears to be formed and located.
- Light gets a seeming location, but pervades beyond hand also.
- Advaitam, Dvaitam Eva Bavati
- Aparichinnam, Parichinnam Eva Bavati
- Because of the association with the body. Similarly we don't experience Consciousness outside the body.
- My conclusion is one Atma – Anatma for you and separate one for me.



Agni - Tatvam :

- Sarvam Vyapakam pervades formlessly everywhere.
- Not located in one place.
- Manifest in log of wood.

Mistake I commit :

- I say : “Fire is in the wood”
Seeming location created for fire.
- Truth : Fire is all pervading.
- Seems to be located, because of the manifesting medium, Upadhi – Wood.

Ignorant	Wise
<ul style="list-style-type: none"> - Fire is in the log of wood. - Atma is in the body. 	<ul style="list-style-type: none"> - Fire is all pervading but is manifesting in the log of wood. - Atma is all pervading but is manifesting in the body.

Example :

- Agni appears to be round, square in the iron pieces which are round and square in a forging company.

a) Prati Rupam Babuva :

- Agni seems to be having form, location.
- What is responsible for this form? Manifesting medium.

b) Rupam Rupam Prati :

- We count number of fire as per logs of wood.
- We count many Jivas, Punyena, Papena.
- Counting is born out of Ignorance.

c) Ekaha Atma Sarva Butantaratma :

- In each body, one Chaitanyam is a delusion.
- Sentiency, Chetanatvam, one live principle, one being appears to Manushya Akara, ant or elephant Akara depending on Upadhi – Body.

d) Bahishcha :

- Outside, beyond Consciousness is not experienced beyond body, therefore conclude consciousness is non-existent outside.

Example :

- Fire in log visible but fire principle exists beyond log of wood in Unmanifest form.

Verse 10 :

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ १० ॥

Vayur yathaiko bhuvanam pravisto, rupam rupam pratirupo babhuva ;
Ekas-tatha sarva-bhut-antaratma, rupam rupam pratirupo bahis-ca ॥ 10 ॥

Just as air, after it has entered the world, though one, assumes different forms, according to the shape it enters, so the internal Atman of all living beings, though One, assumes forms, according to each shape it enters, and (in itself it exists) beyond them (also). [II – II – 10]

- All living beings live upon vital air – Vayu principle which is Ekam, and invisible.
- Similarly entire universe depends on one Conscious principle.

Verse 11 :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

Common feature of Surya Prakasha and Chaitanyam :

- a) Ekam
- b) All pervading
- c) Formless
- d) Invisible
- e) Not tainted by anything.
- f) Accommodates, illumines every thing.

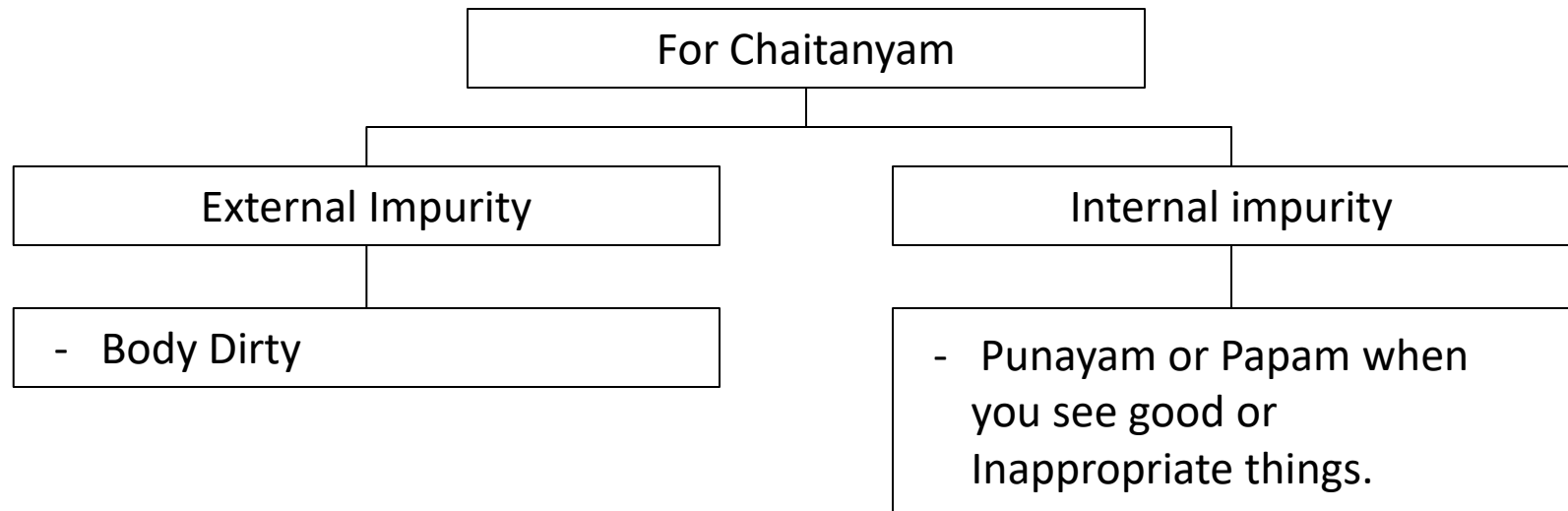
- Every thing known in presence of Consciousness and mind.
- Illumining every thing by mere presence, Existence.

a) Suryaha Sarva Loka Chakshu :

- Sunlight is like eye of eye of the whole universe.

b) Na Lipyate Chaksuair Bahya Doshaih :

- It is not Contaminated by the defects of the eye.



- Avoid things which cause Kama, Krodha, Lobha, Madha, Matsarya, Raaga, Dvesh.
- By seeing you are nourishing Papam or negative thinking, which is an internal impurity.

c) Ekastata Sarva Buta Antaratma :

- Chaitanyam is untainted inspite of being in and through every Buta – Living being.
- Inner and outer Ashudhi does not taint Atma.

d) Na Lipyate Loka Dukhena :

- Why Atma not affected?
- Atma transcends, impurities, bahyah, external to impurities, not tainted by them.

e) Bahyaha :

Example :

- Tv screen in and through the movie characters but beyond, not affected by movie, fire, rain.
- Screen not polluted, Bayaha means Asangaha.

Verse 9, 10, 11 :

- Chaitanyam is innerself of all beings – Immanent.
- At the same time, he is transcendental.
- Like sun, he illumines all but not touched by imperfections of any.

Verse 12 :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,

Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- Who gains happiness?
- One who realises his own Atma as Brahman which resides in all beings.
- Mahavakyam

1 st & 2 nd Line	3 rd Line	4 th Line
Paramatma Svarupam	Aikyam with Paramatma	Phalam of Aikyam

What is nature of Parmatma?

a) Ekaha :

- One like all pervading space without a second.

b) Vashi :

- Controller, not controlled.
- Consciousness is independent entity, it does not depend on matter for existence.
- **Example :**
Electricity can exist without bulb, but expresses as life through the bulb.
- Vashi means Svatantram.
- Where is this Consciousness?

c) Sarva Buta Antar Atma :

- Very essence, ultimate content of every living being.
- Invisible thread behind all beads.
- All bodies are visible beads, flowers some fresh, some fake, some emeralds.
- What does Consciousness do?

d) Ekam Rupam Satu :

- Remaining in its changeless, nondual, Invisible nature.

e) Bahuda Yat Karoti :

- Seemingly becomes many.
- Vivarta Upadana Karanam.
- Remaining one, it seemingly becomes many.
- Waker one – Seemingly becomes many in dream.
- Consciousness – Atma one – Seemingly becomes many in waking.
- Svarupa Aparityagena Rupa Rathihi.
- Remaining in Advaitic form, appears as pluralistic.
- Where can you find Svatantra Chaitanyam?

f) Atmasthanam :

- All pervading Consciousness resides in your own body.
- Atma – Here is Shariram.
- Stham – Means residing.
- It is in the body, in the form of Consciousness, as ‘I’ Aham, experiencer of the body.
- Inside body, only bone, blood, flesh.
- Inside mind only Raaga, Dvesha, Kama, Krodha.
- In the mind it is available as you the experiencer.

- Atma Rupena, in the form of experiencer, not as object of experience.
- Atma Rupena in the form of subject I, as experiencer I.
- In this form Paramatma is there.
- When Paramatma is in the body, we give it a new name - Jivatma.
- Sarvagata Paramatma – Antahkarana Vritti, Bava, Abava, Sakshi, Rupena Sarvada Tishtati.

g) Dheera Anupashyati :

- Rare seekers recognise this fact.
- Dheerah = Sadhana Chatushtaya Sampatti – Sampannaha Adhikarinaha, Vivekinaha.
- Prepared student recognises that I am Brahman.
- Unprepared student will commit mistake of looking for Paramatma inside or outside.
- **Yama :**
Paramatma not outside or inside you, but it is you.
- I – Looker within and without, the onlooker, in looker is Brahman.
- Only those who have dropped objectification orientation can know this with Sukshma Buddhi.
- Those with subtle intellect recognise Atma = Brahman.

h) Anu :

- With the help of Shastra Upadesa.

i) Tesham Sashvatam Sukham :

- They realise I am not mortal limited body, I am immortal, limitless, Consciousness.
- Fear of immortality and sense of limitation is gone, which is Paramatma Darshanam.
- Fullness is born out of wisdom, continues to remain all the time.
- Experiential happiness subject to arrival and departure.
- Sashvatam Sukham = Jeevan Mukti
- Things arrive and go away in life, but I am ever full.

Gita :

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the 'desirer of desires'. [Chapter 2 – Verse 70]

- Rivers pour water into Ocean or rivers dries up, fullness of ocean is unaffected.

J) Na Itaresham :

- No other means of Poornatvam except Jnanam.

Verse 13 : Mahavakyam

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,

Tam-atmasthan ye 'nupasyanti dhira tesam santih sasvati netaresam ॥ 13 ॥

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else.
[II – II – 13]

1 st & 2 nd Line	3 rd Line	4 th Line
Paramatma Svarupam	Aikyam	Jnana Phalam

Nature of Paramatma :

a) Nitya :

- Chaitanyam is the only permanent thing in the universe.
- Where is it located?

b) Anityanam :

- Located amongst every impermanent thing.
- **Otherwise we think :**

World	Bagawan
Impermanent	Somewhere above, go in search of him

- Where Anitya Vastu is there, in the same place, Nitya Vastu.

c) Chetana, Chetananam :

- In and through mortal body is immortal Paramatma as the very Consciousness, awareness in the body.

- **Example :**

In and through the moving hand, light pervades.

Light	Hand
<ul style="list-style-type: none">- Permanent- No Movement	<ul style="list-style-type: none">- Moves from one place to another.

Consciousness	Body
Nitya	Anityam

- Paramatma is Sentiency, Consciousness Chaitanya Svarupa.
- How many Consciousnesses are there?

d) Ekaha :

- Non Dual principle, this Consciousness with Maya Shakti is called Ishvara.
- In the form of Ishvara, what does Consciousness do?

e) Bahuda Kama Vidadhati :

- From Jnana Khanda, goes to Karma Khanda, fulfills desire of all people.

Gita :

- Lord fulfills Sakami's various goals of life.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१ ॥

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Gita Dhyana Sloka :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

*prapannapārijātāya tottravetraikapāṇaye,
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ. (3)*

Salutations to Krsna who is a tree of fulfilment (Parijata or Kalpataru) - the bestower of all desires to all those who totally surrender to Him, who has milked the Gita nectar, the holder of Jnanamudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Sloka 3]

- Where is Paramatma located?

f) Atmasthanam :

- In the body – mind Complex as the experiencer of thoughts, knowledge, ignorance, blankness, as Sakshi Chaitanyam.

g) Dheerah Anupashyanti :

- Subtle minded seekers recognise Aham Brahma Asmi.
- Gross minded will be eternally waiting for travel and merger with Brahman.

h) Tesham Sashvata Shantihi Apnoti :

- They gain everlasting permanent peace and contentment in Atma Jnanam.

i) Na Itaresam :

- You will not get this peace anywhere.
- Verse 12 +13 complete Mahavakyas.

Verse 14 :

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

Tad-etad-iti manyante, anirdesyam paramam sukham,
Katham nu tad vijaniyam, kim u bhati vibhati va || 14 ||

They (the sages) perceive, that indescribable highest bliss as “This is That. How shall I know That? Does it shine (of Itself) or does it shine by another light?”. [II – II – 14]

- Question by Nachiketa, answered in verse 15.

a) Tatu Anirdeshyam Paramam Sukham :

- Brahma Ananda is indescribable, highest, inexplicable which wise refer intimately as this Ananda.

b) Etad Ananda Iti Manyate :

- Ananda available in themselves, not a remote concept.

c) Katham Nu tad Vijaniyam?

- How to gain that Ananda, convert it to Aparoksham?

d) Kim U Bhati :

- Is it visible? Experiencable? Perceptible? Available?

e) Vibhati Va?

- Does it shine by another light? Is it distinctly available or not?
- Tell me precisely how to get this Brahma Ananda – Direct question by Nachiketa.
- Yama Cornered.

Verse 15 :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.(Thus ends the Fifth Valli in the Second Chapter) [II–II–15]

- Same verse in Mundak Upanishad Chapter 2 – 2 – 10.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10] 298

Svetasvatara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih I
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 14 II

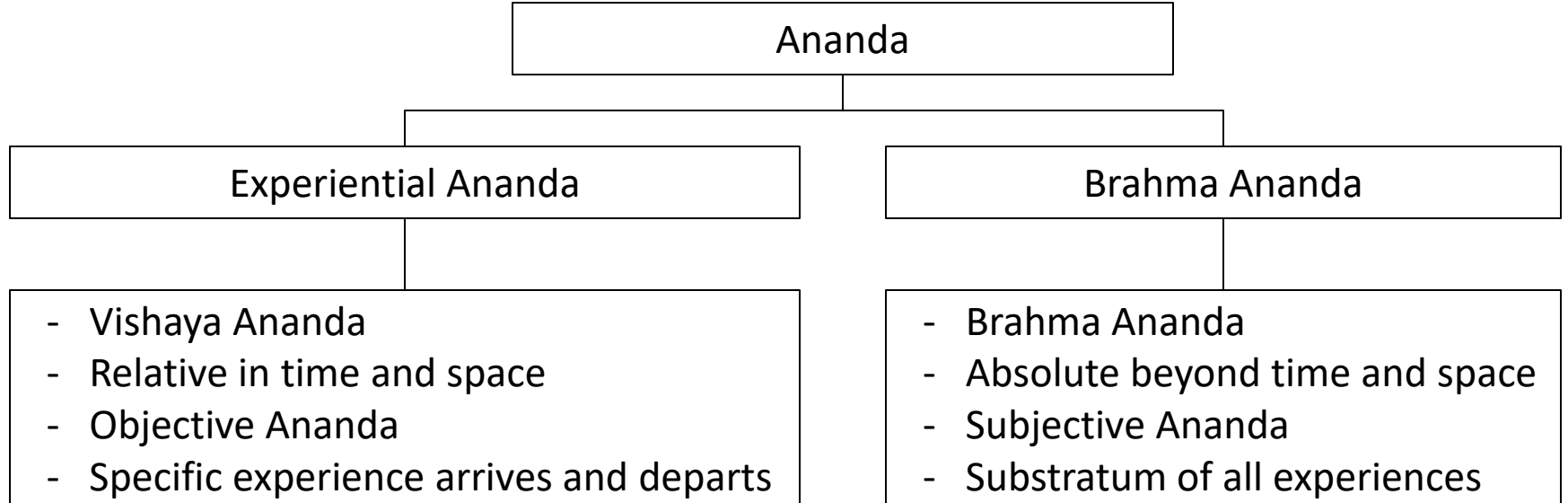
The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire?
Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५.६ ॥

Nor does the sun shine there, nor the moon, nor fire ; to
which having gone they return not; that is My Supreme
Abode. [Chapter 15 – Verse 6]

- Brahma Ananda never object of experience.
- If so, you are limiting it to time and space conditions.
- Every experience is event in time.



- Brahma Ananda is Chaitanyam – Consciousness, Awareness principle.
- Ananda translated as Anantha – Limitless principle.
- It is Chaitanyam which never comes or goes, always is existent.
- How to accomplish Brahma Ananda?
- Accomplishment is in the form of wisdom “Chaitanya Rupa Aham Brahma Ananda Eva”.
- Brahman exists before arrival of experiences, it is there during presence of experiences and continues to be there when experiences go away.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- It is ever experienced by every one as I the Consciousness, awareness principle.
- To define Brahma Ananda, Yama defines consciousness itself.
- What is definition of Consciousness?

a) Tatra Surya Na Bhati :

- Sunlight does not illumines consciousness.
- In sleep Consciousness exists by itself, without the Sun.
- Illumines in Vedanta means “Makes it known to you”.

- Light makes the book known, reveals.
- Book does not illumine light.

b) Na Chandra Tarakam :

- Moonlight does not illumine consciousness, but Consciousness illumines moon light

c) Na Tarakam :

- Stars don't illumine Consciousness.

d) Na Vidyutah :

- Lightening illumines earth multifold, but it is known because of Consciousness.

e) Kutah Ayam Agnih :

- How can feeble camphor flame illumine consciousness, Paramatma – “Deepardhana Mantra”.

f) Tam Eva Bhantam Anubhati Sarvam :

- When Consciousness (He) shines, every thing else shines after.

g) Tasya Bhasa, Idam Sarvam Vibhati :

- Every object is known because of that subject, consciousness, Paramatma alone.
- Technical language : “Aprameyam”
- Not object of any instrument of knowledge.
- Sarva Pramana Agocharam .
- Ever Illuminator, subject, experiencer, never Illumined, Experienced object.

Question :

- How we know Consciousness exists?

Yama :

- All experiences possible because of Consciousness, sentient principle only.
- I hear, see, think, feel, because I am consciousness principle. It proves everything, does not require proof.
- New Atma Jnanam from Vedas.

Old Knowledge	New Knowledge from Yama
- I am body mind complex mortal.	- I am Jagat Karanam Consciousness principle.

- There is no Jagat without me the Consciousness.

Example :

- Camera never seen in photograph, but it ever exists.
- Possibility of seeing picture, because of camera.
- Everything experienced because I am conscious entity.

Sarvam Tam Eva Anubhati :

- Everything in creation is known only because of the self evident, self revealing, Self Existing, self proven Consciousness.
- It is the intelligence principle in creation.

- You require proof of everything but never ask proof of yourself.
- Consciousness never requires proof – “Absolute I”.
- Without Body, Mind, Universe.
- Beyond Vyashti and Samashti.
- Beyond Cause and Effect.
- Beyond Dharma and Adharma.
- It is Bham, self evident, Self Consciousness Svata Siddha, Svayam Prakashakaha, Svayam Jyoti, Jyotisham Jyoti, Satyasaya Satyam.

Conclusion :

- You are Anantha, limitless Consciousness, not limited by body, mind, thought.
- Whole creation is resting in you the Consciousness, the higher nature, everything belongs to you, Paramatma.



CHAPTER 2

Section 3

Chapter 2 – Section 3

18 Verses – 3 Topics

Brahma Vidya Svarupam

- Ashwatta Tree
- Verse 1 – 3
- Gita – Chapter 15

Brahma Vidya Sadhanani

- Conditions required for Brahma Vidya.
- Verse 4

Brahma Vidya Phalam

Benefit

Lord Krishna borrows 4 Ideas from Katho Upanishad

Na Jayate...

1 – 2 – 18

Ubau Tau Na...

1 – 2 - 19

Ashcharyo Vakta...

1 – 2 – 7

Oordva Moolam...

2 – 3 – 1

Chapter 1 – 2 – 18 :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Chapter 1 – 2 – 19 :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

Chapter 1 – 2 – 7 :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

Chapter 2 – 3 – 1 :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,

Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,

Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That.
[II – III – 1]

- Creation is compared to Ashvattah tree

Common features between Brahman and Tree :

- 1) Mahantam – Mahatvam – Vast and Huge
- 2) Aadhi Antah Rahitvam – No beginning, No end
- 3) Anirvachaniyam – Indescribable
- 4) Vishwadharam – Substratum
- 5) Shakatvam – Branches
- 6) Phalatvam – Gives Fruits
- 7) Chalanatvam – Movement exists
- 8) Chedvatyam – Can be cut

Verse 1 :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥१॥

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[II – III – 1]

a) Urdhva Mulah :

- Whose roots are above, Brahman and roots of tree are beyond, Support, Adharam, Jagat Vrikshah Karanam.
- Superior most in creation is Brahman.

b) Avakh Shakhah :

- With lower branches going downwards.
- Samsara has lower branches.

c) Mahantam – Mahatvam :

- Both Ashvatta tree and Brahman are spread out and huge – Mahan Prapancha.
- Can't imagine limit of expanding and contracting universe.
- Stars and galaxies like branches are moving away and away.

d) Sanatanah – Aadhi – Anta Rahitatvam :

- Seed is beginning of a tree or product of previous tree.
- Cause or effect?
- What came first tree or the seed?
- How the first creation came, First Karma?
- Current creation is to exhaust Punya - Papa Karma of Jivas in previous creation.
- Karma from Janma or Janma from Karma? Can't trace, Anadhi.

Brahma Sutra :

न कर्माविभागादिति चेत् न अनादित्वात् ।

Na karmavibhagaditi chet na anaditvat

If it be objected that it (viz., the Lord's having regard to merit and demerit) is not possible on account of the non-distinction (of merit and demerit before creation), (we say) no, because of (the world) being without a beginning. [II – I – 35]

Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

- Can't talk of beginning or end of tree or world.
- Eternal, Pralayam not end.

e) Anirvachaniyatvam :

- Inexplicable – Corollary of point D.
- Is there fate or freewill?

Fate	Freewill
<ul style="list-style-type: none">- w.r.t. past, results, already experienced.- As Bokta	<ul style="list-style-type: none">- w.r.t. present and future.- As Karta

- Mutually cause and Effect, nothing clearly definable.
- As science goes deeper, it becomes Vague, Uncertainty Principle.

f) Moolatvam – Adharatvam :

- **Roots of tree :**

Nourish the tree, because of which the tree exists, Invisible, Inferred, Adhara.

- **For the universe :**

Brahman, Ishvara is the Root, Adhara, Ashraya, Vishwa Adharam, Indriya Agocharam.

- Both Ashvatta and Brahman have invisible Moolam, Adharam, Ashrayam.

g) Shakhatvam :

Ashvattah Tree	Universe
<ul style="list-style-type: none">- Upper, middle, lower branches	<p>7 Lokas Up :</p> <ul style="list-style-type: none">- Bhu, Buar, Suar, Mahar, Jana, Tapah, Satya <p>7 Lokas down :</p> <ul style="list-style-type: none">- Patala, Mahatala, Talatala, Sutala, Bhutala, Atala, Vitala, Rasatala

h) Phalatvam :

Ashvattah Tree	Universe
- Bitter, Sweet, Neutral Fruits	- Sukham, Dukham, Neutral Experience

i) Pakshi / Jiva Ashrayatvam :

Tree	Universe
<ul style="list-style-type: none"> - Birds come and reside in branches to eat the fruits. - 14 Branches - Make noises 	<ul style="list-style-type: none"> - Jivas live enjoying Karma Phalam. - Nest is physical body in 14 Lokas. - Bartruhari : <div style="text-align: center;"> <div>Noises</div> <div></div> <div> <div> Happy : <ul style="list-style-type: none"> - Birthday, Marriage </div> <div> Sad : <ul style="list-style-type: none"> - Wails </div> </div> </div>

j) Chalantavam :

Tree	Universe
- Cyclonic Winds Sways the tree	<ul style="list-style-type: none"> - Prarabda wind moves Jivas from Chennai to Chicago or Singapore. - By Samashti Karma world moves.

k) Chedyatvam :

Tree	Universe
<ul style="list-style-type: none">- Anadi, Anantha, Can destroy tree.- Cut branch, trunk, remove root.	<ul style="list-style-type: none">- Anadi, Anantha- Uprooted by Sword of Jnanam.- Asanga, Shashtrena, Dridhena Chitva.- Samsara is eliminable, Destructible.

l) Tad eva Shukram, Tad Brahma :

- Brahman is pure, superior, creation is inferior.

Brahman	Universe
<ul style="list-style-type: none">- Eternal, Satyam, Karanam- Parents – Karanam Stronger- Brahmanam is Root of Samsara tree (Adharam)	<ul style="list-style-type: none">- Subject to arrival, departure, Mithya, Karyam.- Children, Weaker Karyam, therefore respect Parents.

Why Brahman is superior – Shukram?

Brahman	Universe
<ul style="list-style-type: none">- Not affected by impurities Katho Upanishad : <ul style="list-style-type: none">- Nahi Adhyasthena, Gunena, Doshinaneva Amrutena, Sampandayate	<ul style="list-style-type: none">- Full of Punya, Papam, Mishra Karmas.

Example :

- Dream world does not affect Adhara Waker.
- Dream water, does not wet the waker.
- Dream Impurities does not sully the waker.
- Waker is Shuddham.
- Similarly, compared to waker, Brahman is spotless.

m) Tad Eva Amrtam Ucyate :

- That Brahman alone is immortal, anything else is mortal.
- Don't hold on to the universe, you will be in trouble.
- Hold on to the lord , Chaitanyam, Root, you are safe.
- Hold to Sashvatam Bagawan and handle the world.
- Example :

Dip in Ganga water holding the chain fixed on the bank and enjoy the river bath.

- Hold to Brahman and enjoy life, anything else will be swept off.

n) Tasmin Ashre loka sritah Sarve :

- All 14 lokas based on Chaitanyam principle, supported by Brahman.

Tyagaraja Songs :

- Lord you support cosmos, you can definitely support me!
- Brahman is Vishwa Adharam.

o) Tadu – Natyeti Kascana :

- There is nothing outside Brahman, Chaitanyam, awareness.
- No part of dream can exist outside waker.
- Existence of Dream objects given by waker alone.
- Existence of waking world of objects borrowed from Brahman only.
- Satta Sphurthi Pradatvatu, Sarvam Brahmani eva Adhyastham Tishtati.

Nachiketa :

- I am asking about Atma and you are talking about Brahman.
- I am asking price of rice, you are telling me about Farming in India.
- Why unconnected answer?

Yama :

- Etad Vai Tad.
- This Brahman is not far away.
- This Brahman is your very Svarupam, very Sat-Chit in you.
- “Ayam Atma Brahma”.
- Brahman is material cause – Sat – Chit Ananda is Upadana Karanam of Universe.
- Material out of which universe is made – Root Adharam.

Verse 2 :

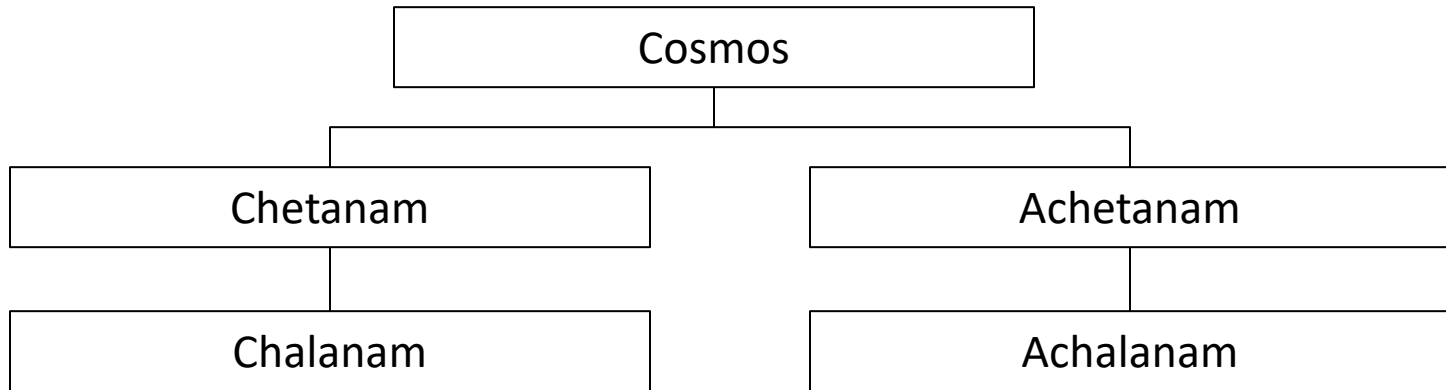
यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,

Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

- Brahman is intelligent cause – Abinna Nimitta and Upadana Karanam of Universe – creator and maintainer of universe.



a) Prane Ejati Nihsrtaam :

- Universe emerges from Brahman.
- Dream emerges only from waker.
- Prana here is Brahman, not Panch Prana – Energy.
- Here Pranasya Prana = Brahman.

Nisrujatam :

- Universe emerges, functions, moves about.
- Brahman is Srishti, Sthithi Karanam.
- Brahman is like policeman protector of the Universe.

b) Mahat Bhayam Vajram Udayatam :

- Great source of fear with weapon in hand, which is dropped on head, if you commit mistake.
- How do you know Bagawan is policing Universe?
- Because of Brahman, whole universe is functioning in order.
- Planets moving round the Sun, earth moving around the Sun at 60,000 miles per hour and 1000 miles per hour around itself.
- Who is maintaining all this?
- Nearer Sun – Scorched, away – frozen.
- Same intermediary distance maintained by law.
- Where order is maintained, Intelligent policeman around.
- No law enforces by itself.

Updesa Sara :

कर्तुराज्ञया प्राप्यते फलम् |
कर्म किं परं कर्म तज्जडम् || १ ||

Karturagya praapyate phalam
Karma kim param karma tajjadam

By the law/will of the Creator, the fruits of actions are realized. How is action then supreme? It is not. It is inert. [Verse 1]

c) Yaha Etad Viduhu :

- Suppose person knows Brahman as Vivarta Nimita Upadana Jagat – Shrishti, Stithi, Laya Karanam, popularly known as Ishvara, what is the benefit?

d) Te Amrutaha Bavanti :

- They will attain immortality.
- Mukataha Bavati, are freed from Body / Mind complex Sorrows, Samsara.
- Etad Vai Tad.
- It is this Brahman, you wanted to know.
- No higher Bagawan above the clouds.
- When we violate the laws, there is punishment.
- Every Dukham, mental pain experienced by us is punishment by the lord for rules violated.
- Brahman + Maya Shakti = Ishvara = Creator + Maintainer.
- Laws being inert in nature, require sentient, Chetana Devata to enforce them.
- Law enforcing intelligence principle is Ishvara.
- Peoples want fear or threat to enforce discipline.
- Self discipline requires tremendous maturity.
- One who follows laws is called God Fearing person.
- Whoever knows this Brahman as Abinna Nimitta Upadana Karanam attains liberation.

Verse 3 :

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Bhayad asya agnis tapati bhayat tapati suryah,
Bhayad indras-ca vayus-ca mrtyur dhavati pancamah ॥ 3 ॥

For fear of Him the Fire-burns ; for fear of Him shines the Sun ; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions). [II – III – 3]

- “Mahat Bayam Vajram Udyatam” of verse 2 elaborated here.
- Why we say Brahman is source of fear?
- Because all Devatas (Natural Forces) are functioning perfectly without breaking the law.
- Force which makes earth follow its actions.
 - Going round its own axis.
 - Going around sun.
 - Gravitational Force.
 - Produce crops.
- Surya Devata : Sunrise, Sunset.
- Devatas are frightened by tremendous power of Ishvara.

a) Asya Bayat :

- Because of fear of Brahman, Agni Tapati, Agni Devata does his job of burning, follows laws of combustion.

b) Bayat Surya Tapati :

- Sun rises, Sets.

c) Bayat Indras Ca, Vayus Ca :

- Indra represents rain and Vayu wind.
- Rain comes assisted by wind blowing in different directions – Northeast Monsoon, South west Monsoon (Winds hit Himalayas and return).
- Scientists only understand what has been created and being maintained.
- Each performs its own duty.

d) Mrityu Dhavati Pancamah :

- Mrityu Devata runs as 'Kala'.
- All afraid of Yama, and Yama afraid of Ishvara (Brahma + Maya Shakti).
- To get protection from mortality go to Ishvara "Markandeya Upakyanam in Chandrashekara Ashtakam".
- Embracing Shiva Linga is Jiva – Ishvara Aikyam.
- Embrace in the form of Aham Brahma Asmi.
- Shiva Eva Sada Jivaha,
Jiva Eva Sada Shivaha.
- That Ishvara is Jagat Karanam .
- Mrityu said to be 5th after Agni, Surya, Indra, Vayu – All natural forces afraid of Brahman .

- Same idea in Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च ।
मृत्युर्धावति पञ्चम इति ॥ १ ॥

**bhisasmadvatah pavate, bhisodeti suryah,
bhisasmadagniscendrasca,
mrtyurdhavati pancama iti II 1 II**

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II – VIII – 1]

Verse 4 :

इह चेदशकद्बोद्धुं प्राक्षरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

**Iha cedsakad boddhum prak sarirasya vistrasah
tatah sargesu lokesu sriratvaya kalpate II 4 II**

If here – in this life – one is able to comprehend Him (Brahman) before the death of the body, (he will be liberated from the bondage of the world), if not, then one has to take a body (again) in the worlds of creation. [II – III – 4]

- Conditions required for Brahma Jnanam from 4th verse onwards.

a) Prak Sharirasya Visrasah :

- Before fall of body we must comprehend Brahman.
- Jiva should be a human being, first among 84 lakhs species, mentioned in Vivekachudamani.
- Human body bought with Punyam dollars to cross ocean of Samsara.

b) Eha Ched Asakat Boddham :

- Person has to know this Atma, truth and get released from Samsara.
- If one squanders this opportunity what happens?

c) Shariratvaya Kalpate :

- Becomes fit to come back and take another body, No guarantee Manushya Janma.

d) Sargesu Lokesu :

- In one of the 14 Lokas created by the lord, Yama putting fear to get value of liberation, Moksha.

Verse 5 :

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।

यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

yatha-'darse tatha-'tamani yatha swapne tatha pitrloke,

Yatha-'psu pariva dadrse tatha gandharva-loke chaya-tapayor-iva Brahma-loke ॥ 5 ॥

(Brahman is seen) in the Self as (one sees oneself) in the mirror ; in the world of manes, as (one perceives oneself) in dream ; in the world of Gandharva-s as (one's reflection) is seen in the water ; and in the world of Brahma, (as distinctly separated) as light and shade. [II – III – 5]

- Can Atma Jnanam be acquired in other lokas?

a) Yatha Adarse Tatha Atmani :

- Brahman is seen in the self as one sees oneself in the mirror.
- Atma here is in Manushya Buddhi.
- In human Intellect, Knowledge is crystal clear, like seeing ones own face in clear mirror.

b) Yatha – Svapne , Tatha Pitru Loke :

- Knowledge Asphutam (Vague), like dream, fleeting, quickly changing in Pitru Loka.
- Have to strain to remember in Pitru Loka.

c) Yatha - Psu Pariva Dadarse Tatha Gandharva Loke :

- Gandharva Loka famous for arts, music dance, loka of enjoyment.
- Apsu Eva Pari Dadrushe like seeing face in water disturbed by wind.
- Gandharva loka knowledge is vague.

d) Chaya – Atapa Yor Iva Brahma Loke :

- In Brahma Loka, Knowledge clear as in Manushya loka like darkness and light.
- To get to Brahma Loka, do lot of rituals, Upasana throughout life, at death, withdraw mind, through Sushmani Nadi to Brahmendram – Not easy.
- Some take simple long breaths and pass out!
- Getting Manushaya Janma not easy.
- Never postpone – make full use of this birth.

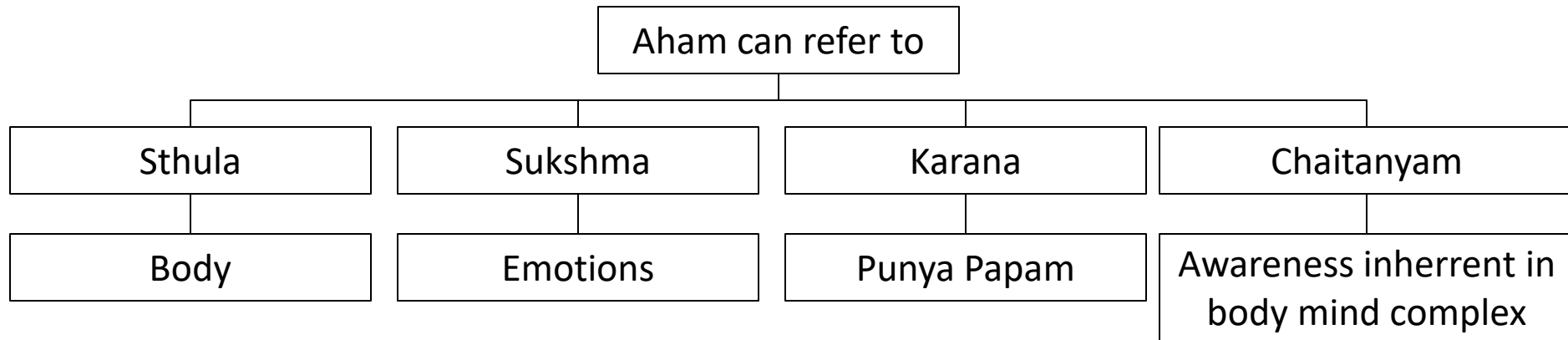
Verse 6 : (Important)

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

Indriyanam prthag-bhavam, udayas-tamayau ca yat,
Prthak-utpada-manam, matva dhiro na socati ॥ 6 ॥

A wise man knowing well the separateness of the existence of senses and their appearance and disappearance to be other than the Self, grieves no more for them. [II – III – 6]

- Why should one try to realise the eternal self in this human life?
- Know the Soul and be beyond all sorrows.
- “Tarati Sokam Atmavit” – says Narada in Chandogya Upanishad – Bhuma Vidya – Chapter 7.
- Know by Discrimination that sense organs have a cause and Atma – is totally separate from it, it is uncaused cause.
- **First :**
Value Manushaya Janma – Verse 5.
- **Second :**
Do – Atma – Anatma Viveka and cross Samsara – Verse 6.



- Student without hesitation must say :
Aham Brahma Asmi referring to Chaitanyam.
- To own up Ananda Svarupa, have to withdraw from physical, emotional, sensory, Intellectual personality, technically called Tvam Pada Shodanam.

- Withdraw from Anatma and identify with Atma.
- From Atma standpoint, disowning and disidentifying from all instruments can comfortably say Aham Brahma Asmi.
- How to disidentify from Body – Mind – Sense Organs Instruments?

a) Indriyanam Udaya – Asta Mayau :

- By studying Avastha Trayam can easily conclude sense organs, body, mind, are not my nature, but temporary Instruments I use for my transactions.
- Example :
Spectacles = Body – Mind – Sense Organs.
- Taken and dropped for transactions.
- Transactions incidental, can end.
- Transactor 'I' – Atma – Intrinsic, continues to exist without transactions, as I exist for 8 hours during sleep.
- When spectacles are more closely taken as subject and forgotten as Instrument, we suffer.
- Intimate objects appear as subject I.
- Body mind arise in Jagrat and resolve in Sushupti, Drop Disidentifying from them, disown them.

Prasno Upanishad :

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

- Organs arise and resolve, I continue as the witness.

Second step of learning :

b) Indriyam Pritak Bavam :

1 st Step	2 nd Step
- Body – Mind - incidental, subject to arrival and departure.	- Whatever is incidental is not my real nature.

- Indriyams are separately born with a cause to experience certain things and gone after sometime.
- When person born blind, sense organs are gone, person is there.
- Perception is incidental nature.
- I always exist as awareness, Consciousness.

Tattva Bodha :

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

*Sthūla-sūkṣma-kāraṇa-śarīrād-vyatiriktah pañcakośātītah
san avasthātrayasākṣī saccidānanda-svarūpah san
yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

c) Iti Matva :

- Having understood, I am different from all organs of Interaction.

d) Dheero Na Socati :

- Wise never in sorrow because they have claimed “Aham Brahma Asmi” – third stage.
- Initially when looking at body- 5 feet tall, mind – full of problems can never say – Aham Brahma Asmi.
- But knowing body, Mind, Sense Organs as incidental, and abiding in Chaitanya Svarupam can boldly claim – “Aham Brahma Asmi”.
- What is the benefit of Atma Jnanam?
- Discriminative person of sharp fine intellect is a Viveki.
- He does not identify body’s mortality as his mortality.
- I am immortal is my nature.
- Aham Amrutaha Bavati, becomes natural.

- What is unnatural is rejected, like dust entering eyes.
- Only when thought of mortality is removed, I am set free.
- Problem not body's mortality.
- I am mortal, Thought is problem.
- **Greatest advantage of wisdom :**

I am objective with respect to my body, and other bodies old age, disease, death accepted.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Tat Tvam Asi works for a person, who identifies with Chaitanyam at time of listening.
- Disidentification from body, mind, complex is pre-requisite for Aham Brahma Asmi to function.
- Only if Tvam Pada Viveka is done, Tat Pada Aikyam is possible.
- I am Chaitanyam, awareness principle, illumining body, mind, sense organs and am different and distinct entity separate from them.
- I use them as instruments to have Sukha- Dukha experiences and drop them in Sushupti.
- I am pure existence, existing beyond time, space, objects.

- Body, mind, sense organs, universe are Jadam made of Pancha Bhutas, matter principle subject to arrival and departure.
- I am constant Consciousness illuminating the blank state, Avyakta state of Prakriti.
- Above is Avastha Trayam Prakaranam to reveal Chaitanyam.

Verse 7 & 8 : (Very Important)

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वाधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Indriyebhyah param mano, manasah sattvam uttamam
Sattvad adhi mahan atma, mahato-'vyaktam uttamam ॥ 7 ॥

Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the great Atman, Superior to the great Atman is the unmanifest (Prakrti). [II – III – 7]

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

Avyaktat tu parah puruso vyapako 'linga eva ca ;
Yam jnatva mucyate jantuh amrtatvam ca gacchati ॥ 8 ॥

And verily beyond the unmanifest (Prakrti) is the all-pervading Purusa devoid of all distinctive marks, knowing whom the creature (the knower) is emancipated and he attains immortality. [II – III – 8]

- Pancha Kosha Viveka Prakaranam for disidentification from Anatma.
- Same taken up in Chapter 1 – 3 – 10 & 11.
- Repeated in Chapter 2 – 3 – 7 & 8.

Controlled (Beyond)	Controller (Is)
External World	Body
Body	Sense organs
Sense Organs	Mind
Mind	Individual Intellect
Individual Intellect	Total Intellect
Total Intellect	Avyaktam – Unmanifest
Unmanifest	Purusha

a) Indrebyam – Param Manaha :

- First withdraw mind from external world and come to body level.
- From body identify with sense organs.
- Annnamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Anandamaya Kosha / Hiranyagarbha / Avyaktam / Purusha.
- Gradual method used, so that mind gets sensitised, acclimated.
- Mount Everest 29,000 Ft.

First Camp - 5000 Ft.

Second Camp - 8000 Ft.

Fifth camp - 20000 Ft.

} Lungs have to get acclimated to rarified Atmosphere

- Similarly from gross mind come to Atma by Arunadhara Darshana Naya.

Law :

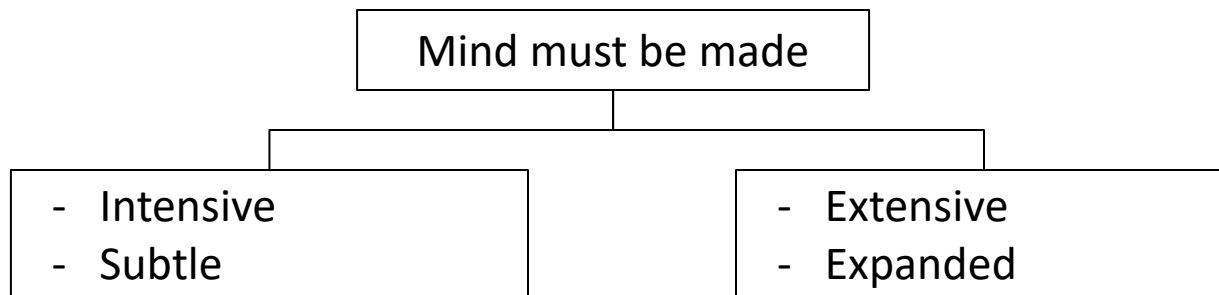
- Controller stronger, subtler, more powerful than controlled.

b) Manasaha Satva Uttamam :

Manas (Manomaya Kosha)	Buddhi (Vigyanamaya Kosha)
<ul style="list-style-type: none">- Sankalpa Vikalpa Atmakam- Doubting and Emotional Faculty	<ul style="list-style-type: none">- Nishchayatmakam- Determining Faculty- Rationally analyse and remove the doubts

c) Satvat Adhi Mahan Atma :

- Satvam here is intellect not Satva Guna.
- To gain Aham Brahma Asmi Jnanam, mind should be subtle and expanded also.



- I am Tamilian, Indian, Asian, Human being, living being, being pure existence.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Adjective belongs to Anatma, Nama Rupa.
- Identify with Conscious being, pure existence, then I am common substratum of entire creation.
- Only in I, pure Sat, It expands to all creation.
- As a preparation, Lord Yama teaches how to identify with Samasthi Buddhi.
- Understand that individual Buddhi can't exist separately without Samasthi Buddhi.
- No micro body, separate from Total – Macro – Cosmic Shariram.
- I am total, manifesting through individual body.
- Satvat Adhiatma = I am Hiranyagarbha.

d) Mahataha Avyaktam Uttamam :

- Superior to Hiranyagarbha total Sukshma Shariram is Avyaktam = Total Karana Shariram, subtlest in material field.
- We can never understand Karana Shariram experienced in deep sleep state.
- Blankness is not absence of things, but whole creation in potential form.
- Zero, not nothingness, but everything in potential form.
- From blankness, nothing can come out.
- Blankness is every thing in undifferentiated form, Singularity in science, information not obtainable.

- What I experience in my individual deep sleep state is my world in potential form.
- Extend this to whole creation in potential form = Avyaktam.
- Learn to identify with that Avyaktam.

Vishwa - I - Grossest

Teijasa - I – Subler

Pragya - I – Subtlest

- When you understand Pragya – I Correctly, you can comprehend Turiyam, Consciousness.
- From the highest Avayaktam in relative field is the next jump to Absolute.

Verse 8 :

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

Avyaktat tu parah puruso vyapako 'linga eva ca ;

Yam jnatva mucyate jantuh amrtatvam ca gacchati ॥ 8 ॥

And verily beyond the unmanifest (Prakrti) is the all-pervading Purusa devoid of all distinctive marks, knowing whom the creature (the knower) is emancipated and he attains immortality. [II – III – 8]

- We experience blankness when we suspend all our sensory, emotional, Intellectual operations activities.
- Blankness is potentiality of whole creation, subtle state of matter.
- Avyaktam, Prakrti, Maya, Avidya are synonyms.
- Subtler than Prakriti's blankness is Atma the Consciousness..

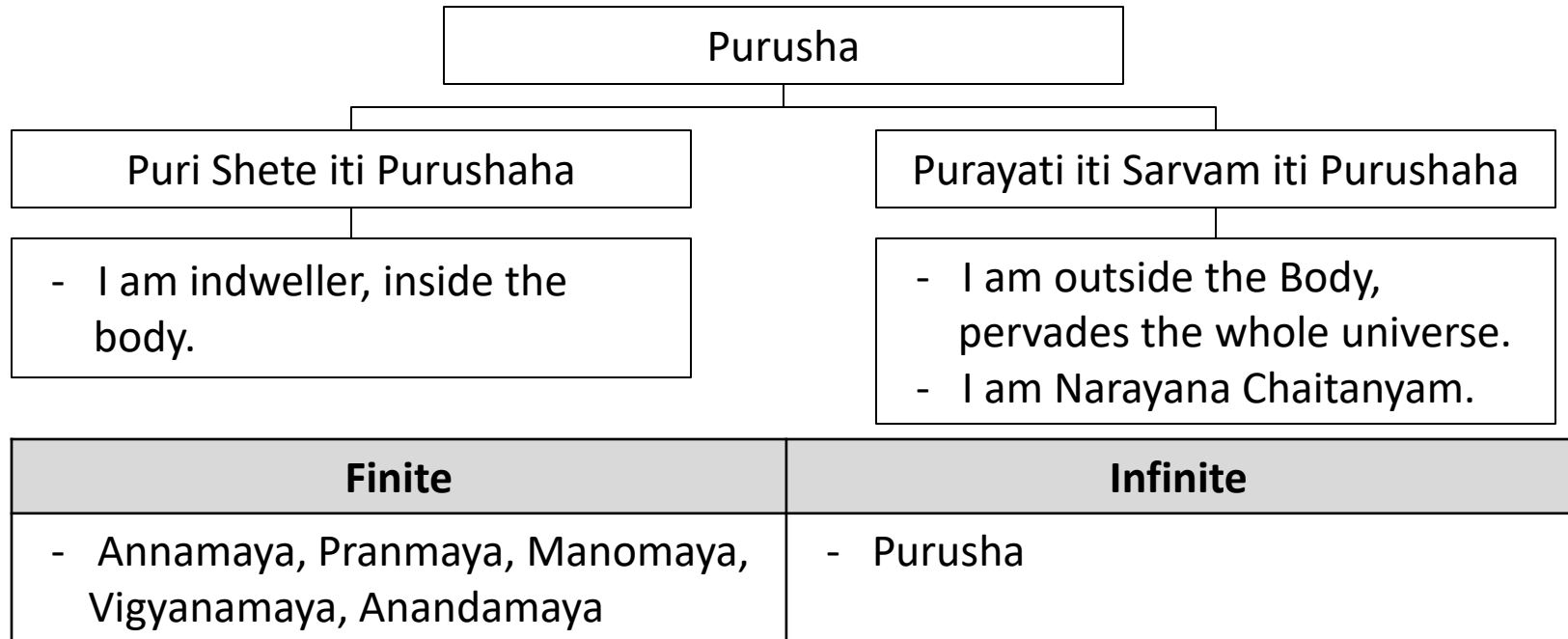
- We can objectify blankness, but not Atma which is the subject.
- That which is aware of blankness is subtlest in creation.
- **Example :**

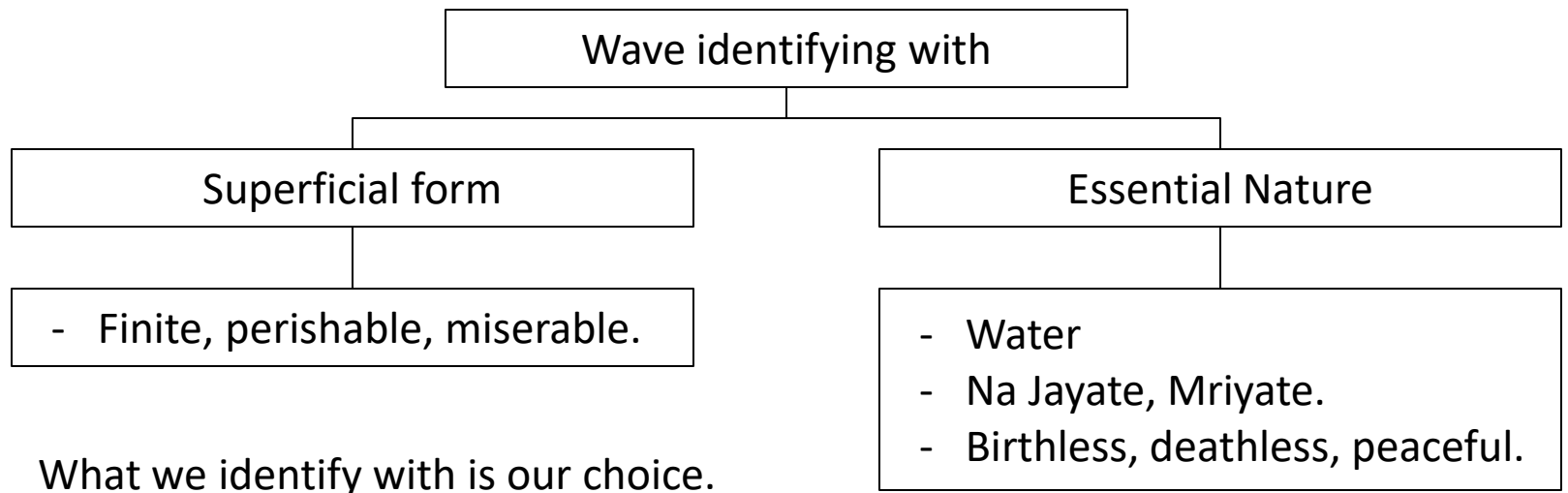
In the hall, we say no body has come.

- Blankness means there is nothing other than myself.
- Experience of myself is possible, because of 'I' the Atma.
- That 'I', the unobjectifiable I, is the real 'I'.

a) Avyaktat Tu Paraha Purushaha Vyapakaha :

- Superior to, interior to, subtler than this Avyaktam blankness called Karana Shariram or Anandamaya Kosha obtaining in the body is Purushaha residing in the body.





- What we identify with is our choice.

b) Alinga Eva Cha :

Linga	Alinga
<ul style="list-style-type: none"> - Attributed Consciousness - 5 Koshas 	<ul style="list-style-type: none"> - Attributeless Consciousness - Purusha

- 5 Koshas are Superficial vesture worn by me, Atma.
- Attributes of Vestures not me.
- I am attributeless.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
 मदो नैव मे नैव मात्सर्यभावः ।
 न धर्मो न चार्थो न कामो न मोक्षः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
 Mado Naiva Me Naiva Matsarya Bhavah
 Na Dharmo Na Chartho Na Kamo Na Mokshah
 Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

c) Yam Jnatava Mucyate Jantuh :

- Seeker recognises this Purusha alone.
- Jantu – Is Subject to mortality.
- Jayate Iti Jantu, one who is born.
- Jantu who is mortal now, comes to know Immortal I.
- I was, I am, I will be immortal.
- Once I come to know.
- I am released from notion of mortality.
- Mortality is nourished by identifying with mortal body.
- Mortality not a fact but a notion.

Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः, स वै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मांमृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
मृत्योर्मांमृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मांमृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मांमृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मनेऽन्नाद्यमागायेत्, तस्माद् तेषु वरं वृणोत यं कामं
कामयेत तम् ; स एव एवंविदुद्रातात्मने वा यजमानाय
वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न
हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam, mṛtyor mā amṛtaṁ
gamaya, amṛtaṁ kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti,
nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi,
teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varam vṛṇīta, yaṁ kāmaṁ,
kāmayeta, tam, sa eṣa evaṁ-vid udgātātmane vā yajamānāya
vā yaṁ kāmaṁ kāmayate taṁ āgāyati; taddhaital loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda.

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality ; so it says, 'From death lead me to immortality, i.e. make me immortal.' when it says, 'From darkness lead me to light,' 'Darkness' means death, and 'light,' immortality ; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

- Asatoma Satygamaya... Once released from false notion, what do I enjoy?

d) Amrutatvam Cha Gachhati :

- When notion of mortality goes, I can claim my natural immortality.
- **Example :**
Removing impurities from gold, Natural gold shines.
- We need knowledge from scriptures to remove the impurity called Agyanam – Ignorance.

Verse 9 :

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

No sandrse tisthati rupamasya, na caksusa pasyati kascan-ainam,
Hrda manisa manasa'bhiklrpto, ya etad vidur amrtas te bhavanti ॥ 9 ॥

His form is not to be seen. No one beholds Him with the eye. By controlling the mind, by the intellect and incessant meditation He is revealed. Those who know this (Brahman) become Immortal. [II – III – 9]

What are the preparations,
conditions, necessary for
Atma Jnanam?

Human birth

Atma Anatma Viveka

Concentrated

- Finger should penetrate 5 Koshas and rest in Chaitanyam.
- Tvam Pada Viveka precondition for Tad Pada Aikyam.

- Listening
- Chitta Ekagrata
- Deep mind required as topic very subtle.
- Total mind required, not dissipated mind.

- Mahavakyam Sravanam is capable of penetrating mind of student and registering the teaching.
- Example :
Parikshit Maharaj – 7 Days for Atma Jnanam.

a) Asya Rupam Sandrusham Na Tishtati :

- Nature of Brahman does not fall under range of sense organs.
- Sense organs field is Anatma, Relative Reality, Saguna Ishvara, not absolute reality.

Keno Upanishad :

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

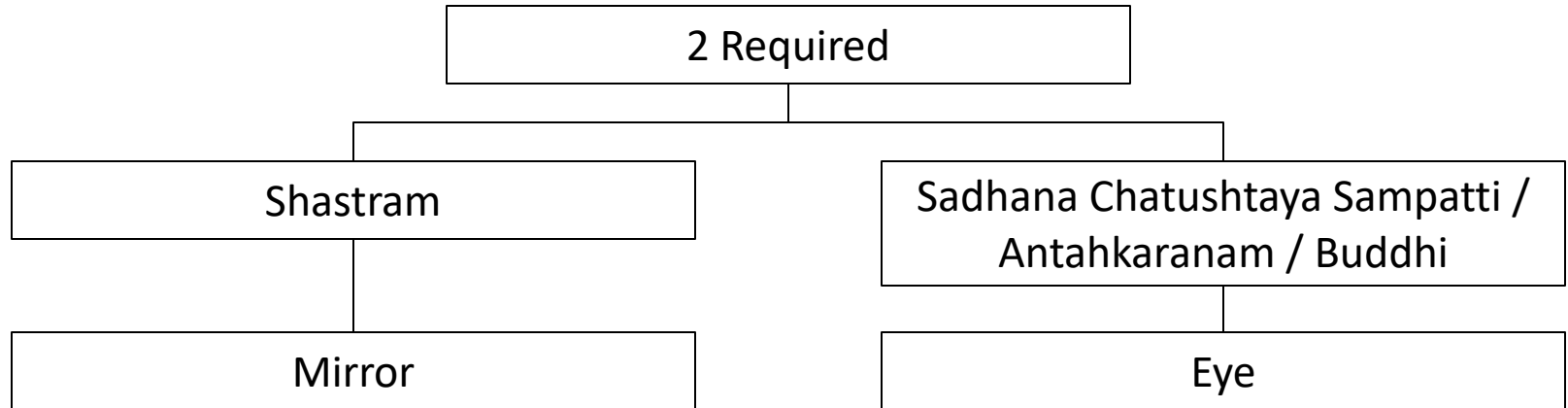
*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 6]

- Saguna Ishvara is available for Darshanam, Sparshanam....
- Infinite not available for perception.

b) Kashchana Yenam Chakshusha Na Pashyati :

- No seeker can see Brahman.
- How can Brahman be known?
- Shashtra – Darpanam – Mirror.
- Qualified mind is the inner Eye.



- What is the nature of Buddhi?

c) Hridha Manisha :

- Sensitised, Subtle, intellect located in the heart.

d) Manasa Abhiklrptah :

- By clear vision, understanding given by teacher, Brahman is revealed.

e) Etad Viduh :

- Brahman is known by both.

f) Amrtah Bavanti :

- Those who know Brahman become immortal, they own up immortality as their nature. While listening student, must have facility to convert, you are Brahman to “I the Consciousness, principle am Brahman.”
- It is Tvam Pada Lakshyarth.

Verse 10 + 11 :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,
Buddhis-ca na vicesati tam ahuh paramam gatim ॥ 10 ॥

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [II – III – 10]

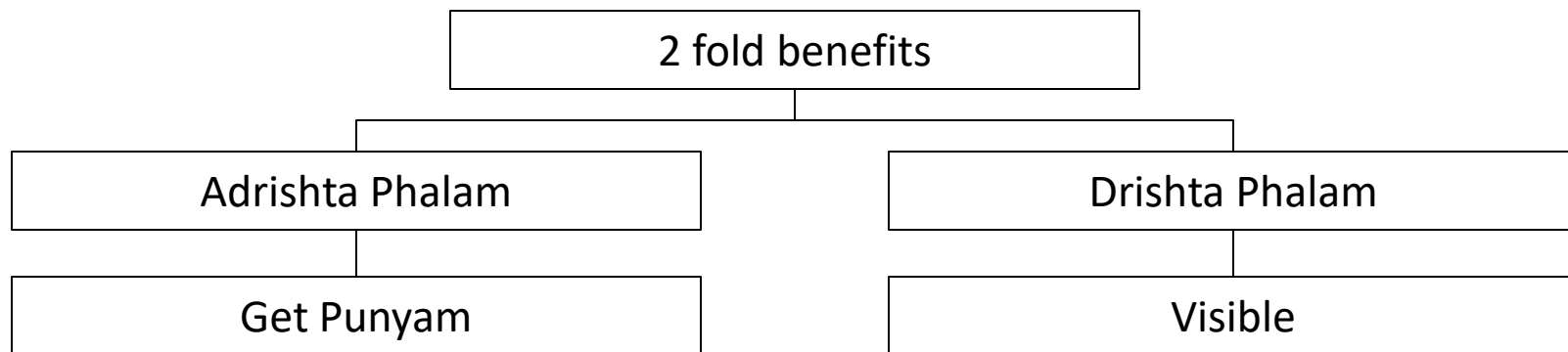
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

Tam yogam iti manyante, sthiram indriya-dharanam ;
Apramat-tas tada bhavati, yogo hi prabhavapyayau ॥ 11 ॥

The firm control of the senses they regard as Yoga. Then the Yogin becomes free from all the vagaries of the mind ; for the Yoga is subject to growth and decay. [II – III – 11]

Yoga Abhyasa – Meditation :

- Background verses for Gita Chapter 6.
- Mental discipline to develop deep, total mind which has attention for a length of time, focusing capacity without distraction.
- To develop such a mind is called Yoga Abhyasa by Patanjali Rishi.
- Culmination is total absorption in a total field or object called Nirvikalpa Smadhi.
- Saguna Ishvara (Rama, Krishna, Devi) Dhyanam is mixed with yoga Abhyasa to develop Chitta Samadhanam – (Focusing Faculty).
- Samadhi Abhyasa to refine, polish our Antahkaranam to have focussed Sravanam.
- Skill to listen deeply, totally with undistracted mind.



Gita :

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३ ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- Flame kept in windless place remains without flickering.
- Mind remains in Atma without Flickering into other Fields.

a) Panch Jnanani Avatishthante :

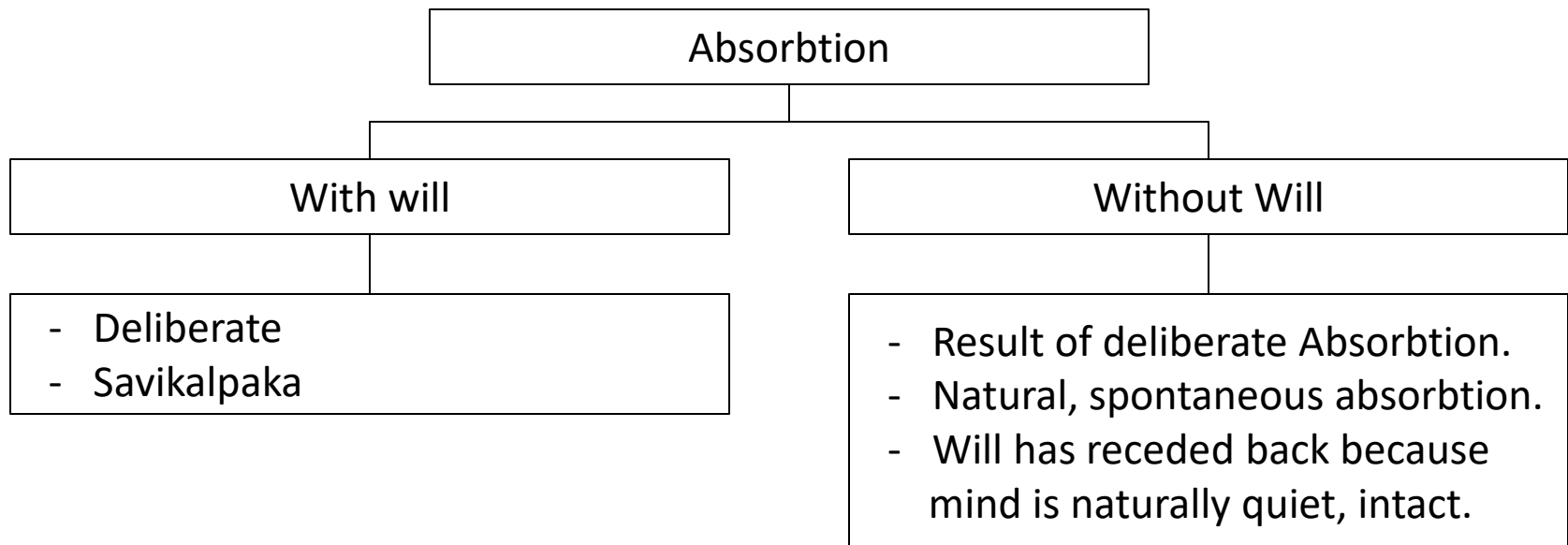
- Culmination of meditation is when 5 organs of knowledge are at rest.

b) Manasa Saha :

- Along with that the mind is not filtering.
- Intellect, thinking, absorbed, focussed on Atma.

c) Buddhis Ca – Na Viceshtati :

- Buddhi in state of absorption.
- Sajatiya, Pratyaya Pravaha.



d) Paramam Gatim :

- Highest Goal of meditation is getting concentration faculty.
- With well equipped mind, Vedanta Sravanam begins.
- Yoga Abhyasa chastens the Equipment, does not give Jnanam or Moksha.

Verse 11 :

a) Tam yogam iti Manayante :

- This state of absorption is called Yoga.
- Means and end both called Yoga.

b) Sense organs Sthiram Dharanam :

- Unwavering, kept Quiet for a length of time.
- For many focussing takes place, but can't retain.
- External and internal disturbances should not be pursued till focus comes.

c) Apramat tas tada Bhavet :

- Be alert to avoid distraction.

Gita :

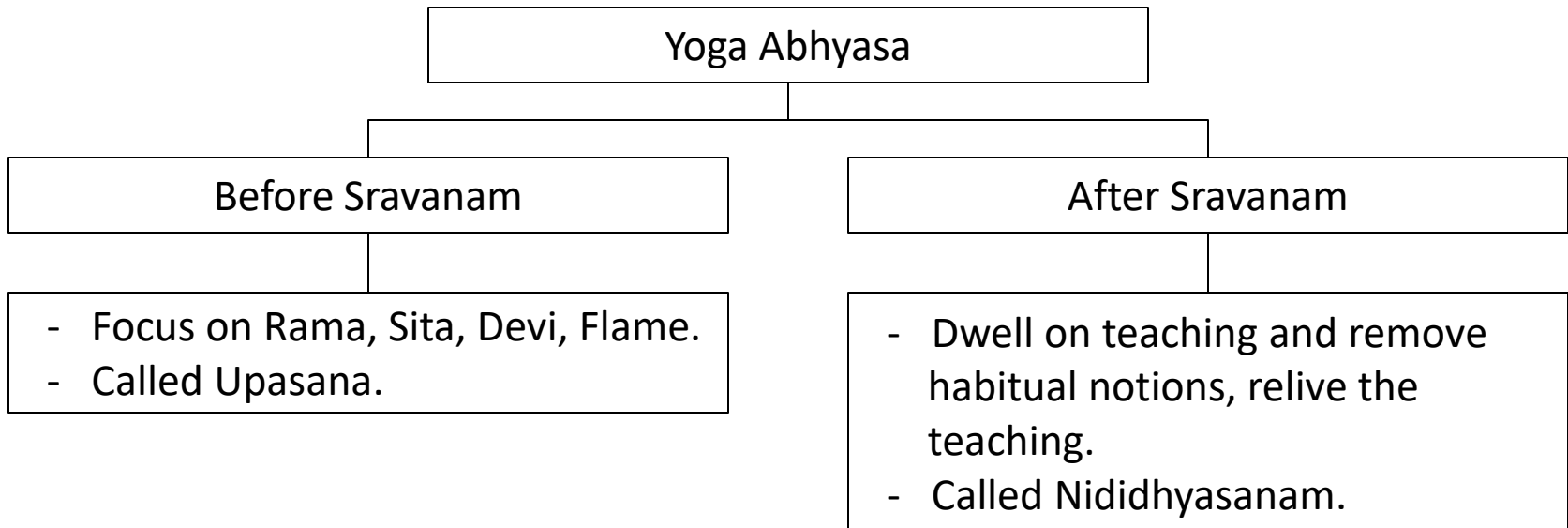
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone.
[Chapter 6 – Verse 26]

- We all have absorption capacity, but have lost retaining capacity.

D) Yogah hi Prabhavapyayau :

- Mind is subject to Flickering, has Disturbances.
- One who has to train mind not to flicker.
- If person comes to Sravanam without Abhyasa, listening does not take place or listening is superficial with a lot of Blanks.
- Knowledge appears academic, powerless information.
- If listening skill is there, Sravanam is enough.



- Makes mind deep in which above teaching can give its full impact.

Verse 12 :

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Naiva vaca na mansa praptum sakyo na caksusa,
Astiti bruvato 'nyatra katham tad upalabhyate ॥ 12 ॥

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that “It exist”? [II – III – 12]

- Important Preparatory value – Sraddha.
- Faith in existence of Nirguna Brahman.
- We can't hear, smell, touch.
- Achintyam – can't be Conceived by mind.
- Neisha Tarquena Apaniya – Not proved by logic.
- Brahman is empty, Shunyam may be our conclusion.

- **Example :**

Son of bearen women, taking dip in mirage Water, bedecked with Flowers from sky is walking on the road.

- What idea you get? Emptiness, Nirgunam.
- Vishishta Advaitin, Dvaitin, Yoga, Sankhya, Nyaya, Don't believe in existence of Nirguna Brahman free from all attributes but Vedanta reveals it.

- I am never able to objectify it because it is the subject.
- This secret to understand, takes 20 years.
- Till then listen with faith.

a) Neiva Vacha :

- Brahman can't be understood by verbal speech – Karma Indriyams.

b) Na Chakshusha :

- By Jnana Indriyam.

c) Na Manasa :

- Not grasped by mind.

d) Asti iti Bruvatah :

- Can be understood by faith.

Gita :

श्रद्धावाऽल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९ ॥

The man who is full of faith, who is devoted to it, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

e) Anyatra :

- Asraddhavan, impatient, renounces Guru + Teaching, does not have open mindedness to own up that Brahman.

Verse 13 :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

Asti-tyevo-palabdhavyah tattva-bhavana cobhayoh,
Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker. [II – III – 13]

First Stage	Second Stage
<ul style="list-style-type: none">- Faith- Brahman Asti- Object elsewhere, isness- Paroksha Jnanam	<ul style="list-style-type: none">- Aham Brahma Asmi- Aparoksha Jnanam- My Svarupam- Amness

- Converting isness to Amness is the spiritual Journey of the Jiva.
- Aikya Jnanam is claiming the truth – Moksha Phalam.

a) Asti iti Eva Upalabdhav – Yaha :

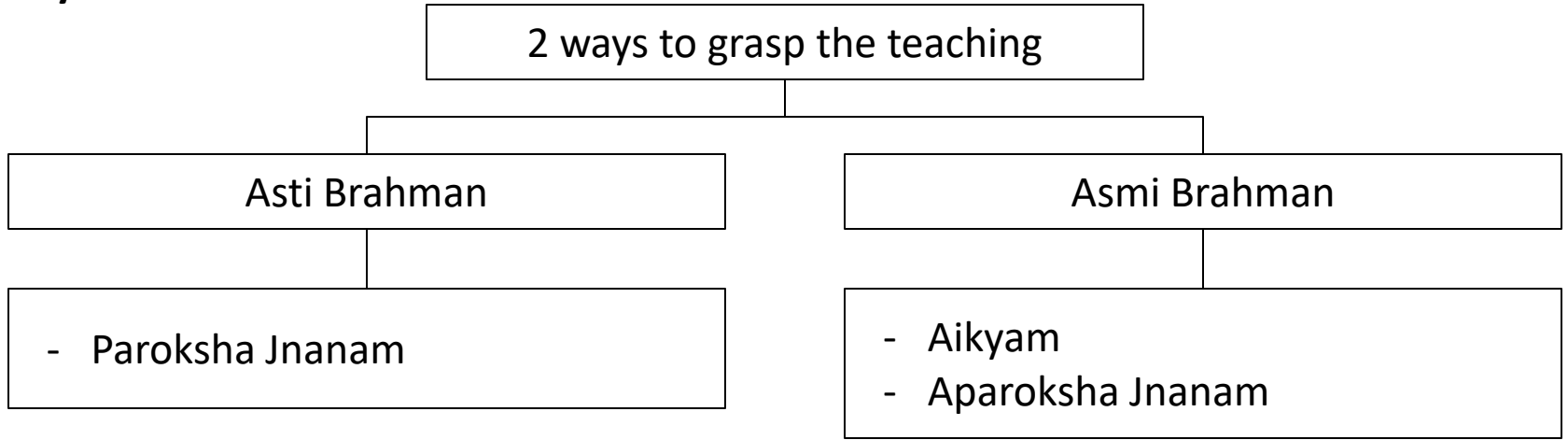
- In the beginning Brahman is grasped as third person, as though elsewhere.

b) Tatva Bavena Cha :

- Later Grasped as in its real nature.

Asti	Asmi
<ul style="list-style-type: none">- Is- Is to Am	<ul style="list-style-type: none">- Am- Is the Journey

c) Ubayoho :



- Everybody has to undergo both stages.
- Yoga Abhyasa and Sraddha are preparatory Disciplines.
- Teacher teaches without teaching, student understands without Understanding.
- Student get liberated without liberation.
- Person understanding is the greatest wonder.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

Verse 14 + 15 :

Final Topic – Phalam :

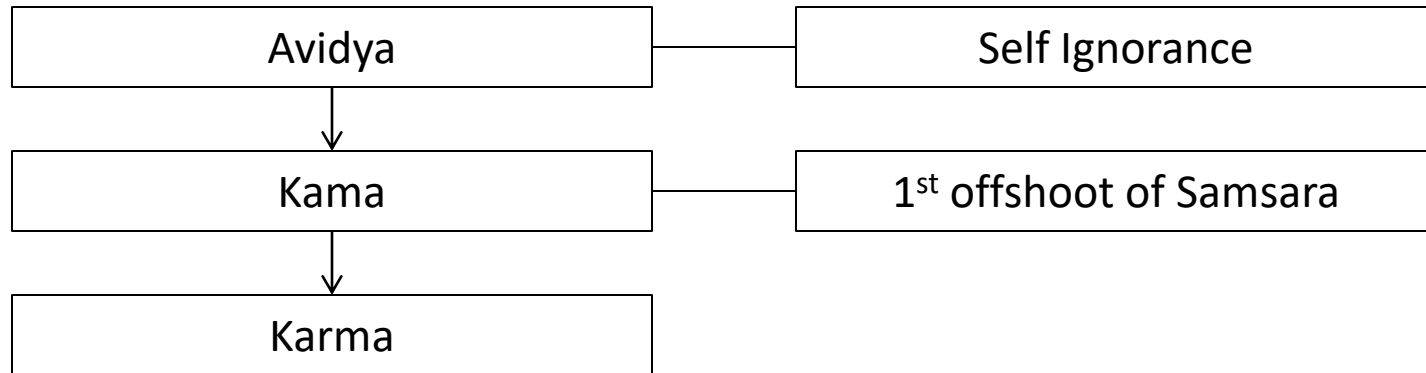
Verse 14 :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdi sritah,
Atha martyo-'mrto bhavati atra Brahma samasnute ॥ 14 ॥

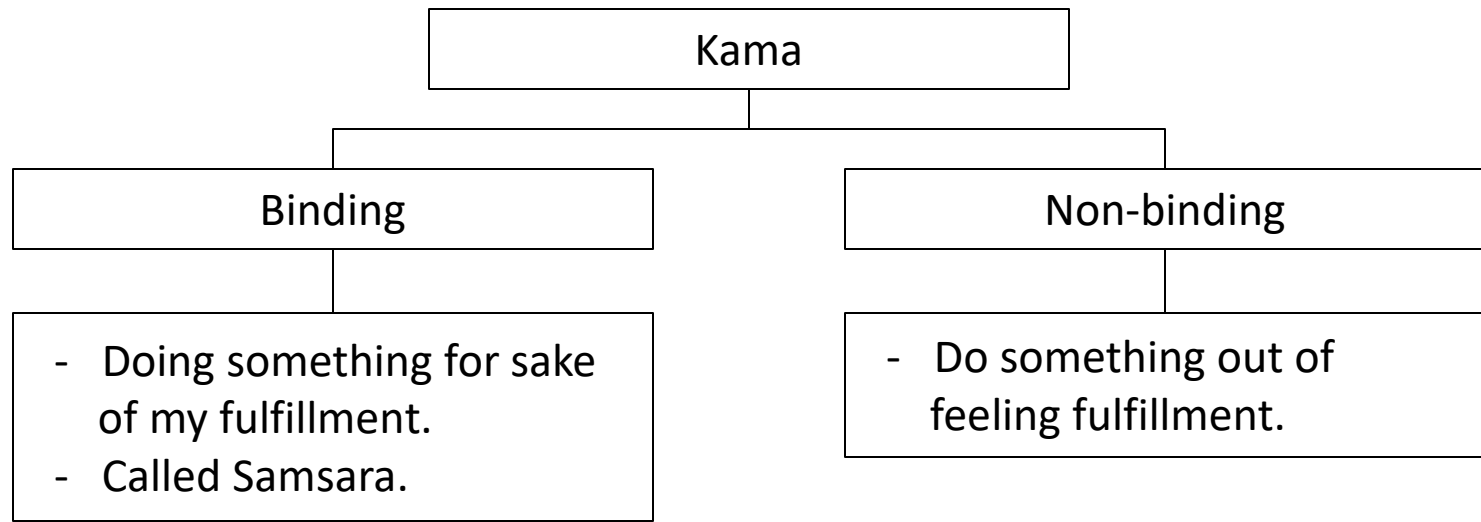
When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- Jeevan Mukti, not physical freedom.
- Have to depend on external world for food, shelter, clothing.
- Here, inner freedom from mental problems – fear, Jealousy, Insecurity, anger.



- Because of Ignorance of Atma, which is ever free, independent entity, I take myself to be body mind complex.
- As Ahamkara, I will be finite, never Poornaha.

- Agyanam expresses as Apoorvata, always missing something, lacking, wanting in life.
- What I want varies from childhood to old age, but that I want, continues.
- Apoorvata expresses as Kama to fulfill limitations.
- We struggle to remove our limitations and don't know what removes limitations.
- We get rid of or acquire things, which is called "Kama".
- Moksha is freedom from struggle to be complete.



Gita :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Giving up all binding desires by Atma Jnanam is Jeevan Mukti.
- I am full therefore I don't require anything.

a) Hridi Sritah Kamah Asya Te Pramuchyante :

- All desires located in the mind are gone including desires for Moksha.
- **Jnani Understands :**

I am Nitya Mukta Svarupa, therefore no Moksha Ichha.

b) Atha Martayaha Amrta Bavati :

- Such a person becomes free from cycle of mortality.
- What is logic?

Gita :

यं यं वाऽपि स्मरन्मावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kinti), because of his constant thought of that being.
[Chapter 8 – Verse 6]

- Next birth decided by Karma.

Mundak Upanishad :

- Whatever Kamas with which one dies, with those Kamas one is born.

Jnani :

- Kama Abavat, Punar Janma Nasti.
- Mortal becomes immortal.
- The one who thinks himself to be mortal, drops notion because he knows himself to be immortal.
- Intellectual travel is claiming – “I am ever immortal.”

c) Atra Brahma Samashnute :

- Becomes one with Brahman here and now.
- Moksha while we are alive.
- In other philosophies, Moksha is in heaven, Vaikunta, Kailasha.
- Jeevan Mukti is Brahma Vidya Phalam no 1.

Verse 15 :

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्भ्यनुशासनम् ॥ १५ ॥

Yada sarve prabhidyante hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam ॥ 15 ॥

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [II – III – 15]

- Phalam in another language.

Hridaya Granthi Nasha :

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam I
etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya ॥ 10 ॥

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [II – I – 10]

- Avidya, Kama, Karma are 3 knots in the mind.
- Like a knot, which has become firm, It can't be removed easily.
- Knot is that through which I the Ignorant Atma get associated with body – mind complex through my ignorance.
- “Anonya Adhyasa”.
- What is body's attribute, I claim as my attribute.
- Ahamkara and Mamakara Granthi are the knots.

a) Prabhidante :

- Broken for good, because Deha Abhimana is dropped.
- As a result of this, mortal Jiva becomes immortal.
- As Ajnani , I am identified with body's mortality.
- Body is mortal, I am not mortal.
- Abhimana in mortality is Samsara.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Abhimana in mortality is the problem.
- Jnani does not have Abhimana with mortality of any body.
- Therefore,

b) Amrataha Bavati :

- He is immortal.

c) Etavat Anusasanam :

- This much alone is my teaching.
- Third boon – Atma Vidya Started in Chapter 1 – 2 – 18 and now ends here in Chapter 2 – 3 – 15.

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्व्यनुशासनम् ॥ १५ ॥

Yada sarve prabhidyante hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam ॥ 15 ॥

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [II – III – 15]

- Upanishad is wound up in 3 Mantras – 16,17,18

Verse 16 :

शतं चैका च हृदयस्य नाद्य स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [II – III – 16]

- What is the Phalam for Nachiketa Ritual in Chapter 1 – 1 – 12 to 19 and Virat Upasana on Nachiketa Agni in Ch 1 – 1 – 15.

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

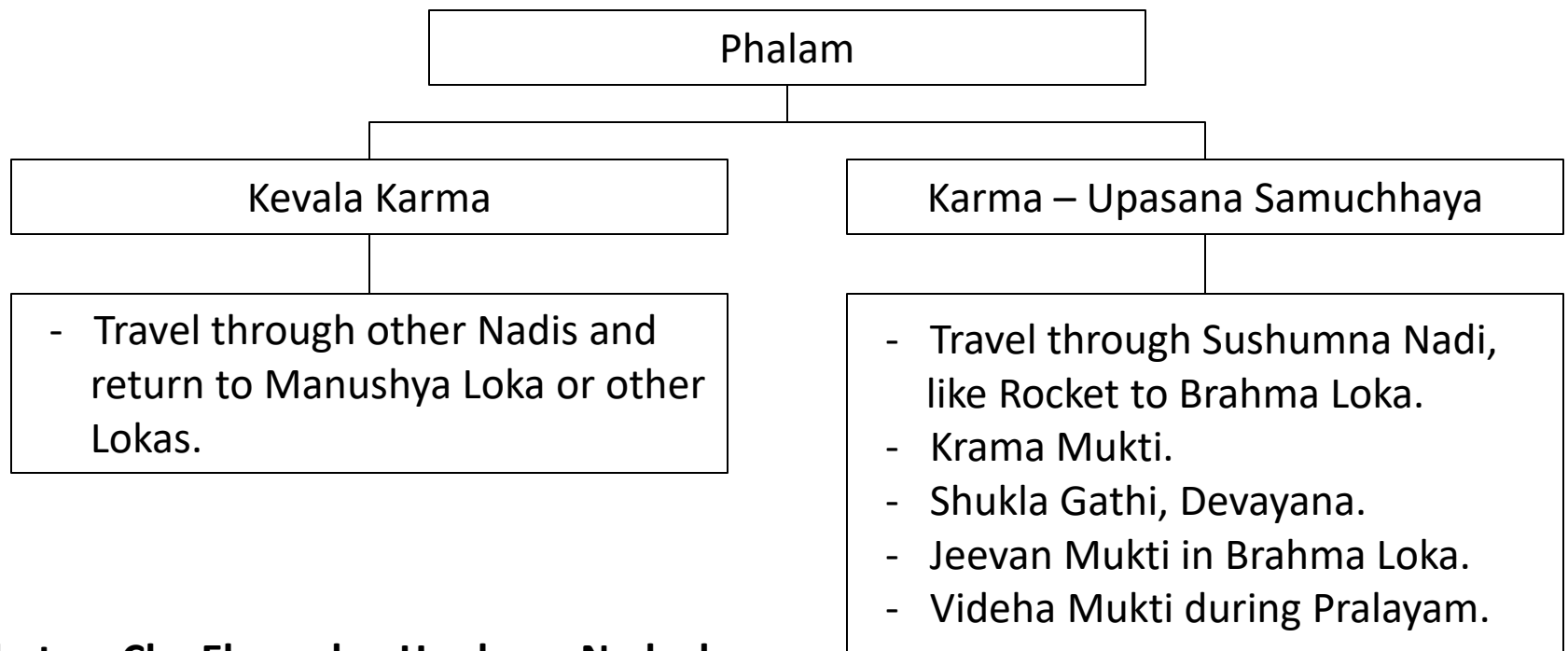
Lokadi-magnim tam-uvaca tasmai
ya istaka yavatir va yatha va,
sa capi tat pratya-vadad yathoktam
atha-'sya mrtyuh punare-vaha tustah ॥ 15 ॥

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Nachiketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again.... [I – I – 15]

Verse 14 + 15	Verse 16
- Brahma Vidya Phalam – Jeevan Mukti here and now.	- Karma + Upasana Phalam - Krama Mukti

Karma + Upasana Samuchaya Phalam :

- Vishnu Sahasrnama Phalam and Artha Dhyanam.
- Shiva Manasa Puja Chant and see meaning of Sloka.



a) Shatam Cha Ekam cha, Hradasya Nadyah :

- From heart, 101 Pradhana Nadis Spread.
- 72,000 smaller Nadis.
- Minute Passages.

b) Murdhanam Abhinih Srta :

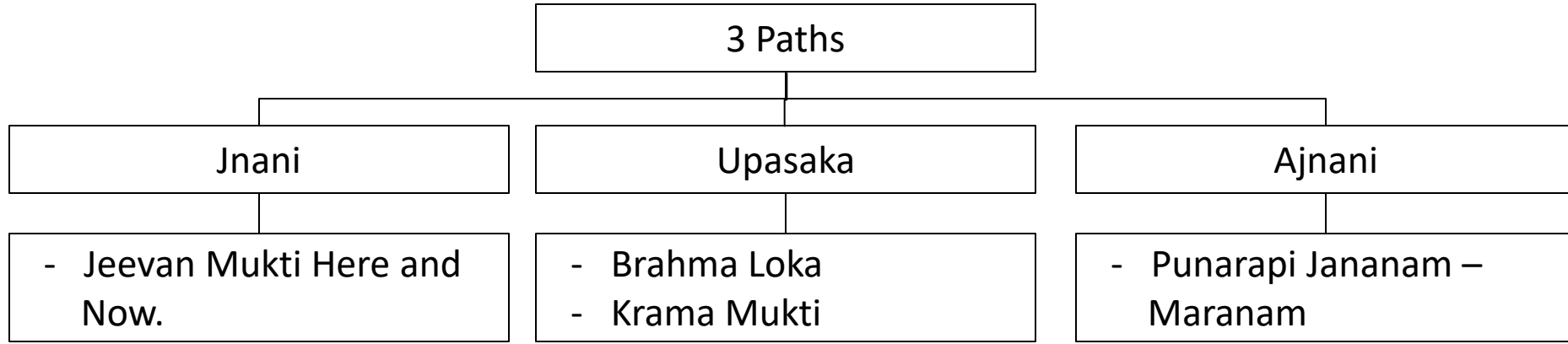
- Nadi penetrates via middle of Neck to opening at top of crown.
- Opening called Brahma Randram at the tender portion of head.

c) Taya Urdhvam Ayan :

- Upasaka emerges out at death through Sushumna Nadi and beyond that, travels by Shukla Gathi or Deva Yanam.

d) Amrtatvam Eti :

- Attains Krama – Mukti – Moksha.



Verse 17 :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angushta-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheth munjadi-vesikam dhairyaena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Brahma Vidya Phalam mentioned by Yama once again.
- People generally remember last scene.

a) Angushta Matrah Purusha Antaratma :

- There is an inner self which is as though size of thumb.
- Indwells in the body.

- Indwells in every other body also.
- One who is within and without is called Atma.
- Where is he present?

b) Sada Jananam Hrdaye Sanni Vishtaha :

- It is installed in the mind of every one.
- How is he present?
- As consciousness witnessing every thought and absence of thought.
- Atma is mixed with Anatma Shariram.
- What is Brahma Vidya?
- Separating Atma from Anatma Container – Body mind Complex.

c) Sva Sharirat Pravrheth :

- One should separate Atma Consciousness from Body matter as they are mixed together.
- **Example :**
Like separating light and hand.
- Consciousness pervading body is distinct separate entity.

Discrimination is called : Atma – Anatma Viveka
 Sharira – Shariri Viveka
 Drk – Drishya - Viveka

- This discrimination not physically done but intellectually, by understanding with subtle Intellect.
- There is no state of experience of pure Consciousness and inert body – mind complex Separately.
- In any state, matter and Consciousness will be together including Nirvikalpa Samadhi.

d) Dhairyena :

- Very alertly with steadiness and perseverance.

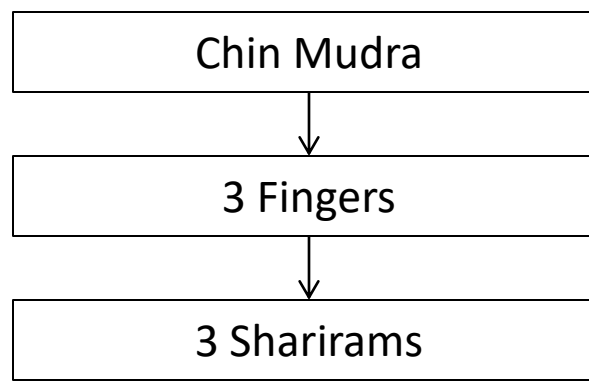
e) Munjat Isikam Iva :

- Tender like inner portion of Munja Grass – “Rush Grass”.
- Grass has sharp edges, can cut your finger.
- Having separated Atma from body by Tvam Pada Viveka.

f) Tam Shukram Amrtam Vidayat :

- One should know this pure Consciousness, witness Consciousness, as Brahman.
- Tad Pada Aikyam.
- Hence this is Mahavakyam Mantra.

First	Second
<ul style="list-style-type: none"> - Separate Yourself from body and Mind. - Angushtha Matra Purusha. 	<ul style="list-style-type: none"> - Identify your Atma with Brahman. - Jagat Adhistanam. - Srishti Sthithi, laya Karanam Brahman.



- Little finger (Jiva) Joins the thumb (Paramatma).

g) Tam Vidya Shukram Amrtam Iti :

- Brahma Vidya gives Jeevan Mukti.
- Repeated to indicate conclusion of Katho Upanishad.
- Conclusion of Yama – Nachiketa Samvada – They go back to green Room.

Verse 18 :

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
 ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥
 इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,
 Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva || 18 ||
 Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter) [II – III – 18]

Upanishad, Master of ceremony concludes :

- Upanishad glorifies Nachiketa, who received knowledge and got liberated.

a) Etam Mrtyu Proktam Labhdva :

- Nachiketa attained this wisdom given out by Yama.

b) Yoga - Vidhim Cha Krtsnam :

- Nachiketa learned Yoga Abhyasa, Samadhi Abhyasa.

c) Brahma – Praptah Virajah Abut :

- Having acquired Wisdom.

d) Anyo Anyevam Yo Vid Adhyatmam Eva :

- Nachiketa became one with Brahman.
- Therefore,

e) Virajah :

- Free from impurities – Avidya, Sanchita, Agami, Prarabdham, mortality.

f) Anyah Api Evam Vit Adhyatmam Eva :

- Anybody who studies Katho Upanishad now also will get wisdom in the same manner and realise “Aham Brahma Asmi”.
- Whoever knows Adhistanam Atma Jnanam will become immortal, free from death.

g) Saha Api Brahma Praptaha Virajam :

- He will also attain oneness with Brahman and will become pure, will be free from Maranam, Papam, Punyam Impurities
- Once Karma is removed, no Janma or Mrityu, Samsarat vimuktaha Bavati, here and now.
- Phalam quoted previously by Yama, repeated now by Upanishad.
- We repeat Shanti Patha to show gratitude to the lord for successful completion of Katho Upanishad and to pray to lord that this knowledge should be Assimilated and transform my character.
- Behavioural transformation is the ultimate success in life.

KATHO UPANISHAD

ATMA SVARUPAM

Index – for Important Mantras



S. No.	Mantra	Description
1)	1-2-14	- Other than Virtue and vice, cause , effect, past and future.
2)	1-2-16	- Aksharam – Immortal - Param – Highest, Ultimate
3)	1-2-18	- Vipaschit – Chaitanyam – Intelligent Conscious Principle - Na Jayate – Birthless - Na Mriyate – Deathless - Nityaha – Eternal - Sashvataha – Everlasting - Puranaha – Ancient - Na Hanyate – Not Slain, Destroyed when body is destroyed
4)	1-2-19	- Akarta – Not Killer - Abokta – Not Killer
5)	1-2-20	- Anu – Subtlest - Mahat – Greatest - Guhayam – Located in the cavity of the Intellect, Hidden - Sarva Adhistanam – Inner essence of Everything

SI No	Mantra	Description
6)	1-2-21	Duram Vrajati : <ul style="list-style-type: none"> - Travels far and wide during Jagrat as Vishesha Chaitanyam
7)	1-2-22	<ul style="list-style-type: none"> - Ashariram - Bodiless but seated firmly in all perishable bodies - Mahantam - Great - Vibhum - All Pervading
8)	1-3-11	<ul style="list-style-type: none"> - Beyond Avyaktam – Prakrti
9)	1-3-15	<ul style="list-style-type: none"> - Ashabdam – Without sound - Asparsham – Without touch - Arupam – Without form - Avyayam – Without Decay - Arasam – Without Taste - Nityam – Eternal - Agandhavat – Without Smell - Anaadi – Without beginning - Anantam – Without End - Mahatah Param – Superior to Mahat Hrinayagarbha - Dhruvam - Changeless

S. No.	Mantra	Description
10)	2-1-3	<ul style="list-style-type: none"> - Witness of body, mind, Universe. - Seer within - Intelligence behind all sense organs - Drk Drishya Viveka
11)	2-1-4	<ul style="list-style-type: none"> - Witness distinct from 3 states of mind – Waking, Dream, Sleep. - Avasta Traya Viveka Prakriya
12)	2-1-5 to 10	<ul style="list-style-type: none"> - Sarvatma Bava - Sarvam Brahma Mayam Jagat - Mandukya Upanishad – Avasta Traya Sakshi Analysis - I alone am Jiva, Jagat, Ishvara.
	2-1-5	<ul style="list-style-type: none"> - No substance called Anatma. - One Atma appears as created Pragya Jiva and creator Ishvara. - Beyond past + future
13	2-1-6, 7, 9	<ul style="list-style-type: none"> - One Consciousness expresses as Hiranyagarbha – Teijasa Subtle body pair.

S. No.	Mantra	Description
14)	2-1-8	- One Consciousness expresses as Vishwa – Virat pair
15)	2-1-10	- One Consciousness expresses through 6 mediums, Sarvam Brahma Mayam.
16)	2-1-11	<ul style="list-style-type: none"> - Aikyam is a fact in past, present, future. - Seeing Aikyam, one goes from Bheda to Abheda Darshanam. - Travel from mortality to Immortality.
17)	2-1-12	<ul style="list-style-type: none"> - Where is Jiva Located? - Angushta Matra in the Heart. - Witness of all conditions of the mind. - Thoughtful (Jagrat + Svapna) - Thoughtless (Sushupti) - Nature of Jiva is same as Paramatma – All pervading Consciousness principle. - Once I know I am Chaitanyam, I become fearless, as I am deathless, beyond time also.

S. No.	Mantra	Description
18)	2-1-13	<ul style="list-style-type: none"> - Consciousness like a smokeless flame, light in whose presence things are known. - Consciousness survives death of Sthula Shariram.
19)	2-1-14	<ul style="list-style-type: none"> - Advaita Darshanam for Jiva leads to immortality and Dvaitam leads to destruction.
20)	2-1-15 (Aikyam)	<ul style="list-style-type: none"> - Advaita Darshanat – Mukti, Dvaita Darshanat – Samsara - Pure water poured from two tumblers becomes one, similarly when Jivatma and Paramatma merge, it becomes identical, Indistinguishable, Inseparable. - Man – Ego = God
21)	2-2-1	<ul style="list-style-type: none"> - Body - City of 11 gates for the master Jiva – Vakram – with 6 modifications. - Jiva Avakram Chetasam – Changeless awareness consciousness (Since Childhood to old age). - Life's Aim : Instead of claiming body as myself, claim Pura Swamy as myself.

S. No.	Mantra	Description
22)	2-2-2	<ul style="list-style-type: none"> - Sarvatma Bava, I am in all Devatas, Agni, Vayu, Surya, Space... - I am consciousness Brahman.
23)	2-2-3	<ul style="list-style-type: none"> - Atma blesses functioning of the sense organs, who give the offerings, oblations of 5 sense objects. - Anvaya part
24)	2-2-4	<ul style="list-style-type: none"> - Vyatireka part. - When Reflected Consciousness leaves body with Reflected Medium – No one is left behind in the body.
25)	2-2-5	<ul style="list-style-type: none"> - What leaves the body during death? - Reflected Consciousness + Reflected Medium (17 – parts of subtle body leaves with Reflected Consciousness). - Inert Prana borrows sentiency from Atma.
26)	2-2-6	<p>Lord yama promises to explain :</p> <ul style="list-style-type: none"> a) What happens to Jiva after death? b) What is Brahman's Svarupam?

S. No.	Mantra	Description
27)	2-2-7	<ul style="list-style-type: none"> - Jnani becomes free at the time of death – Videha Mukti and Ajnani gets Punar Janma.
28)	2-2-8 to 2-2-15	<p>Brahma Svarupam :</p> <ul style="list-style-type: none"> - Consciousness is eternally awake, 3 stages come and go creates internal, external world, blankness, is immortal. - World is in consciousness. - Not new entity. - This consciousness is called Brahman. - Consciousness is known to me as Aham in this Body / Mind complex. - Consciousness is experiencer, witness, subject, Brahman.
29)	2-2-9	<ul style="list-style-type: none"> - Fire is all pervading but manifests in a log of wood. - Fire appears to be located, plural. - Similarly consciousness even though one, depending on body, seems to be plural.

S. No.	Mantra	Description
30)	2-2-10	<ul style="list-style-type: none"> - Vayu – life force one, but appears plural in each living being. - Chaitanyam – one appears to be divided and plural. Nothing affects Chaitanyam.
31)	2-2-11	<p>Surya Prakasha Example :</p> <ul style="list-style-type: none"> - Everything known in presence of sunlight but sunlight is not affected (Like Tv Screen). - Similarly is Chaitanyam – Asanga but important factor in me. - Impurities of Papa Punyam does not affect Chaitanyam.
32)	2-2-12	<p>Mahavakyam :</p> <ul style="list-style-type: none"> - One Atma resides in all beings. - Vashi – independent entity. - Ekam Rupam – changeless, nondual, Advaitam. - Bahuda yat Karoti – Vivarta. - Upadana Karanam - Resides in the body as experiencer I. - Drop objectification orientation, discover fullness born out of wisdom.

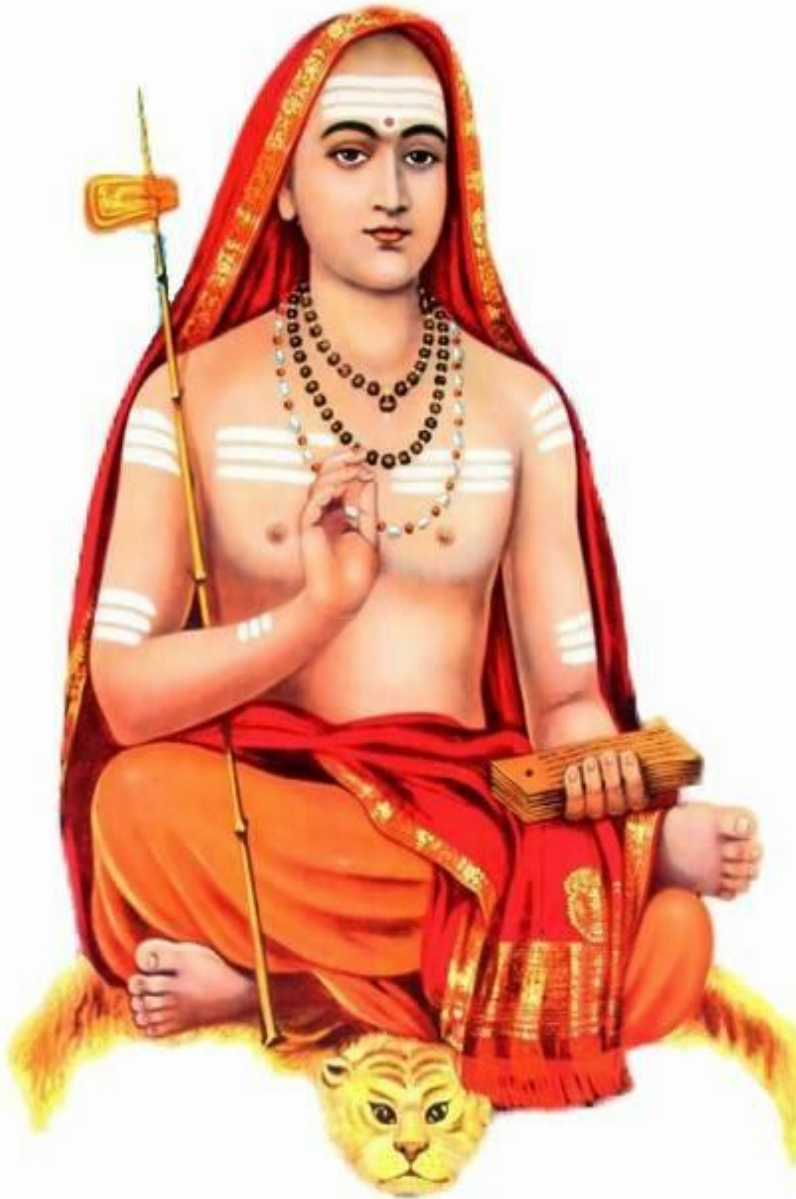
S. No.	Mantra	Description
33)	2-2-13	Mahavakyam : <ul style="list-style-type: none"> - Nitya Paramatma located amongst Anitya Vastu. - Consciousness amongst Jada Vastu. - Ekaha, nondual. - Fulfills desires of all people. - Sakshi of all thoughts. - Wise who recognise consciousness get absolute peace.
34)	2-2-14	<ul style="list-style-type: none"> - How to gain this consciousness?
35)	2-2-15	<ul style="list-style-type: none"> - Aprameyam, ever the subject illuminator, experiencer, never illumined, experienced object. - Not illumined by Sun, Moon, Stars, lightning and camphor. - No world without consciousness – Absolute I. - Beyond time, space, objects, limitless.
36)	2-3-1	<ul style="list-style-type: none"> - All worlds rests in Brahman, Chaitanyam, like root of Ashvatta tree. - Brahman is Vishwa Adharam, Chaitanyam, support of 14 Lokas - Brahman is Upadana Karanam of Universe – Sat – Tatvam.

S. No.	Mantra	Description
37)	2-3-2	<ul style="list-style-type: none"> - Brahman is Nimitta karanam of Universe – Chit Tattvam. - Sentient principle maintaining law and order in creation like thunderbolt is feared, Brahman is feared.
38)	2-3-3	<ul style="list-style-type: none"> - Fire, sun, Indra, Vayu, death act on fear of Brahman. - Taittiriya Upanishad – Chapter 2-8-1.
39)	2-3-4	<ul style="list-style-type: none"> - Conditions required for Brahma Jnanam. - Human Birth.
40)	2-3-5	<ul style="list-style-type: none"> - Atma Jnanam crystal clear in Human Buddhi in manushya Loka. - Pitru Loka – Vague like dream. - Gandharva Loka – Like seeing face in moving water. - Brahma Loka : Clear but Visa to Brahma Loka is very difficult to get. Needs lot of rituals + Upasanas. - Therefore don't postpone Brahma Jnanam.

S. No.	Mantra	Description	
41)	2-3-6	<ul style="list-style-type: none"> - Withdraw from Pancha Koshas and whats left of me to be joined with Tat Pada lakshyartham. - Body, mind, sense organs instruments of transaction in 3 Avasthas – like specs. - Atma Intrinsic. 	
42)	2-3-7	Beyond	Is
		World	Body
		Body	Sense Organs
		Sense Organs	Mind
		Mind	Intellect
		Intellect	Hiranyagarbha – Total Intellect
		Hiranyagarbha	Avyaktam
		Avyaktam	Purusha
43)	2-3-8	<ul style="list-style-type: none"> - Beyond Anandamaya Kosha, blankness, as witness is Sakshi Chaitanyam. - Purusha is inside the body and outside. 	

S. No.	Mantra	Description
44)	2-3-9	Condition for Atma Jnanam : <ul style="list-style-type: none"> - Human birth. - Atma-Anatma Viveka. Tvam Pada Viveka. - Deep and total mind.
45)	2-3-10	- Yoga Abhyasa – Meditation to develop focussing capacity of mind.
46)	2-3-11	- Be alert to avoid sense organs and mind wavering, fluttering.
47)	2-3-12	- Have Sraddha that Nirgunam Brahma, Asti exists first.
48)	2-3-13	- Transform Brahma Asti to Brahma Asmi by Atma Jnanam.
49)	2-3-14	- Jeevan Mukti is freedom from mental impurities by disidentification and owning up Atma Svarupam.
50)	2-3-15	- Jeevan Mukti is breaking the knot of Avidya, Kama, Karma by Jnnanam.
51)	2-3-16	- Phalam for Naachiketa ritual – Krama Mukti.

S. No.	Mantra	Description
52)	2-3-17	Last verse of Yamas Teaching : <ul style="list-style-type: none"> - Gain Brahma Vidya and attain Jeevan Mukti here + now. - Know the indwelling Purusha and the Purusha pervading universe and gain Moksha. - Realise Purusha as witness of all thoughts in the mind and separate mind with consciousness. - Drop 3 Sharirams, little finger – Jiva – joins with Angushta Matra – Purusha and becomes free.
53)	2-3-18	<ul style="list-style-type: none"> - Upanishad promises anyone studying Katho Upanishad will be free like Nachiketa even today!!



KATHO UPANISHAD

Verse for Introspection

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksāt avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – 1 – 1]

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

**Svapnantam jagaritantam, cobhau yenanu-pasyati,
Mahantam vibhum atmanam, matva dhiro na socati ॥ 4 ॥**

**“He, by whom the end of dream as well as waking is perceived –
that all pervading Great Self – I am” knowing this the wise
grieves not. [॥ – १ – ४]**

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

**Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥**

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [॥ – १ – १०]

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [॥ – १ – ११]

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

Vayur yathaiko bhuvanam pravisto, rupam rupam pratirupo babhuva ;
Ekas-tatha sarva-bhut-antaratma, rupam rupam pratirupo bahis-ca ॥ 10 ॥

Just as air, after it has entered the world, though one, assumes different forms, according to the shape it enters, so the internal Atman of all living beings, though One, assumes forms, according to each shape it enters, and (in itself it exists) beyond them (also). [॥ – ॥ – 10]

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,

Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [॥ – ॥ – 11]

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [॥ – ॥ – 15]

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्वयनुशासनम् ॥ १५ ॥

**Yada sarve prabhidyan-te hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam II 15 II**

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [II – III – 15]



Video Duration

Chapter 2 – Section 1

S. No.	Verse	Start Time
1	Verse 1	00:07:15
2	Verse 2	00:09:27
3	Verse 3	00:15:06
4	Verse 4	00:04:40
5	Verse 5	00:18:56
6	Verse 6	00:19:20
7	Verse 7	00:05:17
8	Verse 8	00:07:01
9	Verse 9	00:11:48
10	Verse 10	00:07:30
11	Verse 11	00:09:34
12	Verse 12	00:11:52
13	Verse 13	00:03:41
14	Verse 14	00:04:57
15	Verse 15	00:03:50

Chapter 2 – Section 2

S. No.	Verse	Start Time
1	Verse 1	00:09:06
2	Verse 2	00:08:59
3	Verse 3	00:03:59
4	Verse 4	00:06:48
5	Verse 5	00:04:35
6	Verse 6	00:03:54
7	Verse 7	00:15:27
8	Verse 8	00:07:23
9	Verse 9	00:06:55
10	Verse 10	00:02:46
11	Verse 11	00:08:20
12	Verse 12	00:07:21
13	Verse 13	00:11:15
14	Verse 14	00:12:13
15	Verse 15	00:06:07

Chapter 2 – Section 3

S. No.	Verse	Start Time
1	Verse 1	00:09:59
2	Verse 2	00:12:44
3	Verse 3	00:03:00
4	Verse 4	00:06:06
5	Verse 5	00:10:45
6	Verse 6	00:05:43
7	Verse 7	00:00:47
8	Verse 8	00:18:55
9	Verse 9	00:05:36
10	Verse 10	00:02:41
11	Verse 11	00:10:21
12	Verse 12	00:06:27
13	Verse 13	00:08:02
14	Verse 14	00:04:23
15	Verse 15	00:19:01
16	Verse 16	00:12:05
17	Verse 17	00:05:46
18	Verse 18	00:02:41